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THE SACRED HEART DEVOTION AND LITURGICAL PARTICIPATION

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ABBREVIATIONS

DB - Denziger, Enchiridion Symbolorum Definitionem et Declarationum de Rebus Fidei et Morum

DTC - Dictionnaire Theologie Catholique

PG - Patrologia Graeca, Migne

PL - Patrologia Latina, Migne

ST - Summa Theologiae, St. Thomas

TS - Theological Studies

INTRODUCTION

Vatican II has launched the Church into a spirit of renewal that few would have thought possible before the historic event of the council became a reality. It is evident, even to the most casual observer of Vatican II, that the work of the Council has brought, and will continue to bring, many changes to the ~~life of~~ the Church. Of course, these changes cannot alter the substantial structure and reality of the Church. Nevertheless, these changes are meaningful and are of vital significance both for the Church's own life and for its relationship to the world.

In his timely Encyclical, Ecclesiam Suam, Paul VI addresses himself to three great thoughts concerning the Church. It seems to us that the work of Vatican II can also well be summed up under these same areas. At the beginning of his Encyclical the Holy Father tells us of these areas which he will reflect on in the remaining part of his letter. First the Pope says:

> We will tell you without further delay, venerable brothers, that there are three thoughts which continually disturb our heart when we reflect on the exalted responsibility which, contrary to what we desire and out of all proportion to what we deserve, Providence has willed to entrust to us.[1]

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[1] Paul VI, Ecclesiam Suam, Paulist Press edition, No. 9. (N.B. When giving the English translation of Church documents, we will also give the original Latin text because of the manifest importance of such documents.) AAS 56 (1964) 611: "Omni abiecta cunctatione vobis, Venerabiles Fratres, significamus tribus praesertim animum Nostrum commoveri consiliis, cum munus illud amplissimum perpendimus, quod, contra Nostra vota Nostraque merita, providentissima Deus detulit Nobis. . . ."

Then Pope Paul lists the first thought:

> The first thought is that this is the hour in which the Church should deepen its consciousness of itself, in which it ought to meditate on that mystery which is peculiar to it, in which it ought to examine, for its own enlightenment and for its own development, a particular doctrine which it already knows and which it has formulated and made known during this past century.[2]

Next the Holy Father lists the second great thought to which he will address himself:

> To find the contemporary duty, so clearly incumbent on the Church, of correcting the defects of its own members and of leading them to greater perfection; to find the way to achieve wisely so sweeping a renovation, this is the second thought which burdens our heart and which we would like to reveal to you in order not only to find greater courage to undertake the necessary reforms, but also to secure from your collaboration both advice and support in so delicate and difficult an undertaking.[3]

Finally the Pope lists the third thought:

> Our third thought, certainly shared by you, follows from the first two, and concerns the relationships which the Church of today should establish with the world surrounding it and in which it lives and labors.[4]

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[2] Ibid., No. 10. AAS 56 (1964) 611: "Initio persuasum Nobis habemus, debere Ecclesiam in seipsam introspicere penitus; suum meditari mysterium; se docendi et incitandi causa, altius perscrutari doctrinam de sua origine, de sua natura, de suo persequendo mandato, de suo fine; quae doctrina, licet iam sibi sit nota, atque superiore hoc saeculo sit enucleata et vulgata... ."

[3] Ibid., No. 12. AAS 56 (1964) 612: "Qua in re en habetis, Venerabiles Fratres, quo pertineat secundum consilium, animum Nostrum nunc commovens: eo nempe ut Ecclesiae membra putent sibi esse, cum sua errata emendanda, tum ad perfectiora quaeque nitendum; utque vias considerate eadem membra deligant, quibus renovationem, quam diximus, adipiscantur. Quod consilium eo vobis declaramus, non tantum ut ad opportunas inducendas emendationes fidentiore animo ipsi aggrediamur, sed ut etiam, in tam gravi tamque difficili re, a vobis et consensio et consilia et auxilia Nobis praebeantur."

[4] Ibid., No. 13. AAS 56 (1964) 612: "Ex duobus autem et prioribus hisce Nostris et vestris consiliis tertium sponte oritur, quod eo spectat, ut Ecclesia res rationesque cum hominum universa communitate contrahat, quacum ipsa continetur, et in qua media vivit et suum obit opus."

It seems to us that the second thought of the Holy Father, that of the interior renewal of the life of the Church, is the central one of the three thoughts. For a deeper consciousness on the part of the Church of what she actually is should naturally lead to a more perfect realization of this conceived and conscious reality. This more perfect realization expresses itself in a more vital and perfect interior life within the Church. Finally, a more perfect inner-life of the Church should result in a greater apostolic effectiveness on the part of the Church in its relationship to the world. Therefore, it seems to us that the idea of the Church's renewal in its inner-life can be considered the central thought of the Encyclical.

How fitting it is that the Council Fathers have, as it were, anticipated Paul's thought on the importance of renewing the interior life of the Church. They have indeed manifested their great concern for the importance of such a renewal by formulating the Council's Constitution on the Liturgy. In this Constitution the Council Fathers have gone straight to the heart of renewing the Church's life, since it is in a revitalized and up-dated Liturgy that the Church will principally find her renewed vigor. The Council Fathers themselves tell us in the Constitution that the source and center of the Church's life is in her Liturgy:

> Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object

> of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.[5]

Because of this great liturgical renewal within the Church, one can well wonder what is now the status of other forms of spiritual life which have long been a traditional manifestation of the life of the Church in one way or other. To address ourselves to our own topic, what is now the place of Devotion to the Sacred Heart in the life of the Church? This Devotion has had a glorious history and has accomplished much towards the sanctification of numerous souls wihin the Church. Is the Devotion now outdated? Has it served its purpose? Has the liturgical renewal supplanted the necessity for this Devotion in the life of the Church? Even some eight years ago, before the liturgical renewal reached its great milestone in Vatican II, Gutzwiller presented such thoughts as these in writing on Devotion to the Sacred Heart:

> However the zenith of this development seems to have passed. It is as though a certain weariness has crept in, as though the cult of the Sacred Heart, after rising swiftly to a high level of enthusiasm, can be maintained at that level only with effort. Moreover one can detect a passive, and even, in many clerical and lay circles, an active resistance to the devotion.[6]

This same author presents another difficulty against the Devotion, raised, he says, by the students of Church history. The argument goes like this. History teaches that even in the life of the Church there are undulations. Various movements reach a vital peak and then slowly decline. In harmony with the mentality and needs of a particular age of the Church, Providence, through the Holy Spirit, inspires various devotions which will be of assistance. After some time, such devotions recede to the background without perhaps ever ceasing to exist. Such has been the history of various devotions, for instance, those to the Five Holy Wounds and to the Holy Face of Christ.

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[5] Vatican II, Constitution on the Liturgy, NCWC edition. AAS 56 (1964), 102: "Attamen Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat. Nam labores apostolici ad id ordinantur ut omnes, per fidem et Baptismum filii Dei facti, in unum conveniant, in medio Ecclesiae Deum laudent, Sacrificium participent et cenam dominicam manducent."

[6] R. Gutzwiller, "The Opposition" in Heart of the Saviour, ed. J. Stierli, tr. P. Andrews, 2.

Gutzwiller then proposes that the Sacred Heart Devotion is exposed to the same fate. The Devotion, he states, had its role to play in the age which saw Jansenism preach a religious coolness, an exaggerated reserve and even fear toward God. The Devotion counter-acted such by introducing a holy warmth into Christian piety. The Devotion also encouraged a reverent familiarity with Christ. All this helped to christianize nineteenth century individualism and subjectivism. But surely, states Gutzwiller, the goals of Christianity have changed, and our view must be outward to the christianization of the whole of society. For such a mission he sees only a secondary role for devotion to the Sacred Heart, one far removed, it seems, from that which the Devotion enjoyed in a previous generation.[7]

Gutzwiller makes some good points. We believe, however, that Gutzwiller has too narrow a concept of what devotion to the Sacred Heart is and the role it can play within the life of today's Church.

We prefer the opinion of Karl Rahner. From his actual words and the nuances of his thought we conclude that Rahner would attribute a timeliness and continued vitality to the Devotion. Rahner says:

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[7] *Ibid.*, 13.

> All the ingredients of devotion to the Sacred Heart are borrowed from dogma, and in this sense the devotion is valid for all ages of Christianity. These elements are themselves so important and suggestive and they fit so naturally under the concept of the heart, that one can truly say: Just as there has always been a certain devotion to the Heart of Jesus, since the earliest days of the Church, so will there always be one.[8]

However, if the Sacred Heart Devotion is a timeless one and perenially vital, it must constantly re-incarnate itself in each age of the Church's history. This does not mean, of course, that the substantials of the Devotion will change; but it does mean that particular nuances, emphases, and orientations given to the Devotion should change according to the life-situation of the Church in any given period.

As regards our present period of Church life, it seems to us that the Sacred Heart Devotion must be incorporated into the liturgical renewal if it is to remain vital and contribute its providential role to the life of the Church. The liturgical renewal is central to the renovated life of the Church, as we pointed out above. Consequently, all other aspects of life in the Church, devotions included, must be centered about, and incorporated into, the Liturgy. The Constitution on the Liturgy gives us such a teaching. Speaking on devotions in the Church the Constitution says:

> But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since in fact, the liturgy by its very nature far surpasses any of them.[9]

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[8] K. Rahner, "Some Theses on the Theology of the Devotion," in Heart of the Saviour, op. cit., 143.

[9] Constitution on the Liturgy, op. cit., No. 13. AAS 56 (1964) 103: "Ita vero, ratione habita temporum liturgicorum, eadem exercitia ordinentur oportet, ut sacrae Liturgiae congruant, ab ea quodammodo deriventur, ad eam populum manuducant, utpote quae natura sua iisdem longe antecellat."

Consequently, the present dissertation will strive to show that the Sacred Heart Devotion still has a vital and dynamic role to play in the life of the Church. Yet to do so means that it must be incorporated into liturgical life more fully than it seems to have been in the past. We intend to portray the present role of the Devotion in the life of the Church as that of being an excellent and dynamic aid to a more fervent liturgical participation.

The dissertation will be divided into five chapters. In the first chapter we will try to show what is the Church's present attitudes towards devotions in general and towards the Sacred Heart Devotion in particular.

In the second chapter we will give a brief historical survey of Devotion to the Sacred Heart. As we do this we will observe whether there are liturgical relationships which the Devotion has manifested over the ages. We will divide the historical survey roughly into three periods: from the beginnings until about 1000; from about 1000 to the time of St. Margaret Mary; from St. Margaret Mary to modern times.

In the third chapter we will consider the object, practices, and value of Devotion to the Sacred Heart.

In the fourth chapter we will treat of the Church's Liturgy as it is centered in the Eucharistic Sacrifice. We will treat of the notion of sacrifice in general, of Christ's Sacrifice, of the Sacrifice of the Mass, and finally of the Christian's participation in the Mass. All these elements are vitally intermingled. In the fifth chapter, we will combine the ideas of the third chapter, which treats of the Sacred Heart Devotion, with the ideas of the fourth chapter, which treats of the Liturgy.

We will do this under the formality of considering the Sacred Heart Devotion as an aid to a more intense and dynamic participation in liturgical action.

We do not intend to give an exhaustive treatment of either the Sacred Heart Devotion or of the Liturgy. We will give that treatment which seems adequate to establish the necessary framework for the main point of the dissertation: the Sacred Heart Devotion considered as an aid to liturgical participation.

In all of this our effort is in the realm of Spiritual Theology rather than of Dogmatic Theology. Of course, much of Dogmatic Theology will be used in one way or the other. Yet the orientation and final objective is within the framework of Spiritual Theology.

CHAPTER I

THE CHURCH"S PRESENT ATTITUDE TOWARDS DEVOTION

We intend to demonstrate in this dissertation that the Sacred Heart Devotion can be an aid to a more fruitful liturgical participation. We begin, in this present chapter, by showing that this basically is the mind of the Church. First, we will demonstrate what is the Church's present attitude towards devotions in general, and then towards the Sacred Heart Devotion in particular.

A. The Church's Attitude Towards Devotions in General

If we may speak of a universal spirituality in the present-day Church, we can certainly say that it is liturgically centered and dominated.[1] The Church's mind on this matter is admirably pointed out in two modern ecclesiastical documents, Mediator Dei and Vatican II's Constitution on the Liturgy. While these two documents thus focus attention on the Church's great central act, the Liturgy, they also present the Church's mind towards devotions and their connection with the Liturgy.

Concerning non-liturgical practices in general, Pius XII tells us in Mediator Dei that there can be no real opposition between them and the sacred Liturgy. Of course, prudence will dictate that they be kept within legitimate bounds and that they serve a definite purpose. The Pope says that the Church herself recommends certain exercises of piety, and that the Holy Spirit is present to such with His inspiration and action. The purpose of these non-liturgical exercises is multiple. They lead and attract to God. They purify the soul. They encourage the practice of virtue, and, finally, they advance the Christian in the spiritual life by accustoming him to meditate on the eternal truths and the mysteries of Christ.[2]

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[1] Constitution on the Liturgy, op. cit., No. 10. AAS 56 (1964) 102.

A little further on in his encyclical, Pius XII says more in this regard. He says that there are exercises of piety, which, although not strictly a part of the sacred Liturgy, nevertheless possess a special importance. The Holy Father remarks that they aid us in our liturgical participation. He states that on numerous occasions the Apostolic See and Bishops have praised and approved of these exercises. Consequently, one would err seriously if he should dare to take on himself to reform these exercises of piety and strive to reduce them completely to liturgical norms and methods.[3]

---

[2] Pius XII, Mediator Dei, NCWC edition, 173-5. AAS 39 (1947), 583-84: "Cum de germana sinceraque pietate egimus, asseveratum a Nobis est, inter sacram Liturgiam ceterasque religionis actiones--si modo eaedem recto ordine contineantur ad rectumque propositum spectent--veram repugnantiam interesse non posse; immo quaedam esse pietatis exercitia, quae Ecclesia clero religiosisque sodalibus summopere suadeat.

"Iamvero ab huiusmodi exercitiis christianum quoque populum non alienum esse volumus. . . .

"Multiplicibus hisce pietatis formis Spiritus Sancti afflatus et actio non adesse non possunt; eo enim spectant, ut animos nostros, etsi varia ratione, ad Deum convertant ac dirigant, ut eos a peccatis expient ad virtutemque excitent assequendam, ut denique ad sincerae pietatis studium salutariter instimulent, cum eos ad aeternas meditandas veritates assuescant, et ad mysteria contemplanda divinae humanaeque Christi naturae aptiores reddant."

There have been numerous commentators on Pius XII's Mediator Dei. In regard to the sections we have just studied, some commentators, for example, A.Thiry, stress the fact that the Holy Father is speaking out against the liturgical extremism and exclusivism of some.[4]

G. Hanssens, writing in Civilta Catholica, speaks along the same lines as Thiry,[5] but an Irish commentator stresses a different point. Admitting that the Pope warns against extreme liturgicism, G. Montague emphasizes the fact that these non-liturgical exercises must be kept close in spirit to the Liturgy.[6]

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[3] Ibid., No. 182-4. AAS 39 (1947) 586-7: "Alia praeterea pietatis exercitia habentur, quae, quamvis ad sacram Liturgiam districto iure non pertineant, peculiari tamen momento dignitateque pollent, ita ut in liturgicum ordinem quodammodo inserta censeantur, et ab hac Apostolica Sede sacrorumque Antistibus etiam atque etiam comprobata sint ac dilaudata. . . .

"Haec pietatis opera . . . salutari non sine fructu, liturgici cultus nos participes efficiunt.

"Quamobrem perniciosam rem egerit ac fallicia plenam,qui sibi temerario ausu sumpserit haec omnia pietatis exercitia reformare, eaque ad liturgicorum rituum rationes ac modos solummodo reducere."

[4] E.g. A. Thiry, "L'Encyclique 'Mediator Dei' sur la Liturgie," Nouvelle Revue Theologique 70 (1948) 134.
"La quatrième partie de l'encyclique débute par une mise en garde contre l'exclusivisme liturgique. Il n'y a pas d'opposition entre la liturgie et les autres actes religieux. S'adonner à ces derniers, ce n'est pas se refuser à la première. C'est pourquoi l'Eglise conseille au clergè et même aux simples fidèles la méditation, l'examem de conscience, les visites au Saint-Sacrement,les prières à la Vierge, le Rosaire. Ces exerces, en effet, nourrissent la vie spirituelle. Ils amènent les fidèles à communier avec plus de fruit; ils empêchent les rites liturgiques de se vider de tout sens et de toute valeur religieuse."

[5] G. Hanssens, "La Liturgia nell' Enciclica 'Mediator Dei et Hominum'", Civilta Cattolica, 99.2 (1948) 249.

We believe Vatican II's all-important Constitution on the Liturgy says substantially the same as Mediator Dei concerning non-liturgical devotions and practices:

> Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.
>
> Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.
>
> But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.[7]

Concerning the passage just cited, it will be noted that the original Latin pia exercitia has been translated into English as popular devotions. Fr. McManus, the well-known liturgist who served as a consultor to Vatican II's liturgical commission, gives us enlightment as to the scope of this phrase in the Constitution:

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[6] G. Montague, "Observations on the Encyclical Mediator Dei," Irish Ecclesiastical Record 70 (1948) 586-7.

[7] Vatican II's Constitution on the Liturgy, op. cit., No. 13. AAS 56 (1964) 103: "Pia populi christiani exercitia, dummodo legibus et normis Ecclesiae conformia sint, valde commendantur, praesertim cum de mandato Apostolicae Sedis fiunt.

"Speciali quoque dignitate gaudent sacra Ecclesiarum particularium exercitia, quae de mandato Episcoporum celebrantur, secundum consuetudines aut libros legitime approbatos.

"Ita vero, ratione habita temporum liturgicorum, eadem exercitia ordinentur oportet, ut sacrae Liturgiae congruant, ab ea quodammodo deriventur, ad eam populum manuducant, utpote quae natura sua iisdem longe antecellat."

> The literal translation of the Latin text here rendered as "popular devotion" is "pious exercises". The latter expression, which is almost unintelligible if not repugnant in English, was employed in the September 3, 1958, Instruction of the Congregation of Rites in order to embrace the whole range of "all religious forms which lay outside the liturgy in the strict sense of that word . . . not only . . . private prayer . . . but all forms of prayer which occur in common, even if held in a church under the direction of an authorized minister, as long as they are not contained in the Roman books", to quote the words of Josef Jungmann.[8]

It seems, then, that according to Jungmann's and McManus' interpretation of the Latin *pia exercitia*, this phrase can include any non-liturgical form of spiritual activity. Certainly, then, it includes what we ordinarily understand by the term *devotion*.

After this brief consideration of *Mediator Dei* and Vatican II's *Constitution on the Liturgy*, we believe it is reasonably clear what is the present attitude of the Church toward non-liturgical exercises of the spiritual life, devotions included. The Church realizes that immense good has accrued to the faithful through such devotions. She realizes that such devotions have had their providential role in the life of the Church and also will continue their own peculiar contribution. Therefore the Church fully encourages such devotions as long as the faithful have the correct attitude towards them. These devotions are not meant to take the place of an ever-increasing participation in the Church's liturgical action. They are meant rather to contribute to such a participation and to be vitally incorporated into it. Consequently, while the Church does indeed encourage devotions in the life of her children, at the same time she guides the practice of such towards their proper goal.[9]

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[8] F. McManus, "The Constitution on the Liturgy Commentary, Part One," *Worship* 28 (1964) 321-2. Jungmann quotation: "Vespers and the Devotional Service," in *Liturgy for the People*, ed. W. Leonard, 177.

In closing this particular section, we would do well to give here the opinion of Bouyer who approaches this question of devotions and the Liturgy from a slightly different perspective. This perspective is a more or less psychological one. Bouyer takes a completely critical view (critical taken in the full sense of the word) of the history of devotions in the life of the Church. In doing so, he does not fail to point up the abuses which have been a part of this history. Yet, even such a liturgically-minded person as Bouyer holds out for the retention of devotions.

Bouyer says that although the riches of the Liturgy have been rediscovered, it would be an enormous mistake to do away with devotions. He says that we must be aware that some of the historical causes which gave rise to these devotions are still present. Moreover, he states that we cannot simply eradicate the past history of the Church or of any particular individual. Experiences, whether they have tended to good or evil, cannot simply be suppressed. To do so would cause psychological disasters. What are we to do then? Bouyer says that such non-liturgical practices must be incorporated into the main stream of spiritual life.

He states that we must apply the very wise and tactful principles of Mediator Dei. This means we should never strive to artificially suppress practices which have as their vindication the example of great saints and the undeniable fruit of spiritual vitality. Rather, Bouyer maintains we must incorporate such into liturgical participation and permeate such with the liturgical spirit. Thus what originated as a substitute for liturgical participation will become an auxiliary to it.[10]

---

[9] C. O'Neill, "General Principles," in The Liturgy Constitution, 38.

B. The Church's Attitude Towards Devotion to the Sacred Heart

Having considered the Church's present attitude towards devotions in general, we now come to our own particular devotion in question, that of the Sacred Heart. That the Church still maintains a Mass of the Sacred Heart in her Liturgy gives us some indication of her attitude towards this Devotion. However, in what follows we do not wish to limit ourselves to the Devotion considered in its strictly liturgical aspects. There are many aspects of the practice of the Devotion which do not take place within a formal liturgical framework. Consequently, at this point we particularly intend to aim our discussion at the non-liturgical aspects of devotion to the Sacred Heart; for it is immediately evident that the Church highly approves of the formally liturgical aspects of the Devotion by the mere fact she has such in her Liturgy.

In the passages previously cited from the *Constitution on the Liturgy* concerning non-liturgical exercises, there are preferences indicated: "Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the apostolic See."[11]

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[10] L. Bouyer, *Liturgical Piety*, 249-50.

[11] *Constitution on the Liturgy, op. cit.*, No. 13. *AAS* 56 (1964) 103: "Pia populi christiani exercitia, dummodo legibus et normis Ecclesiae conformia sint, valde commendantur, presertim cum de mandato Apostolicae Sedis fiunt."

In other words, the Church herself has certain preferences in regard to these non-liturgical acts, devotions included. We hope to show that amongst her preferences the Church includes the Sacred Heart Devotion. We begin by indicating that the Church has in a special way recommended devotion to the Sacred Heart in Mediator Dei:

> There are, besides, other exercises of piety which although not strictly belonging to the Sacred Liturgy are, nevertheless, of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult: they have been approved and praised over and over again by the Apostolic See and by the Bishops. Among these are the prayers usually said during the month of May in honor of the Blessed Virgin Mother of God, or during the month of June to the Most Sacred Heart of Jesus. . . .[12]

Although this passage mentions only June devotions in honor of the Sacred Heart, we believe that it is reasonable to presume that such a statement on the part of the Church indicates a high recommendation of the Devotion taken in its entirety.

We have first quoted from Mediator Dei because it is not an encyclical devoted solely to the Sacred Heart Devotion. We believe this fact has special significance. However, this esteem which the Church shows for the Devotion in Mediator Dei is merely a manifestation of the same attitude which has existed before and after this particular encyclical. This continued attitude of approval and warm recommendation for the Sacred Heart Devotion has been particularly shown in these modern times of the Church through three great Sacred Heart encyclicals- Annum Sacrum by Leo XIII, Miserrentissimus Redemptor by Pius XI, and Haurietis Aquas by Pius XII.[13] We will now consider these three papal documents as manifesting the Church's present attitude towards the Sacred Heart Devotion according to the following framework: we have established the Church's present attitude towards devotions in general from a consideration of Mediator Dei and the Constitution on the Liturgy. We have seen that the Church highly recommends devotions as long as they are in harmony with the Liturgy. Especially does the Church recommend those devotions which have been proposed by the Apostolic See itself.

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[12] Mediator Dei, op. cit., No. 182. AAS 39 (1947) 586: "Alia praeterea pietatis exercitia habentur, quae, quamvis ad sacram Liturgiam districto iure non pertineant, peculiari tamen momento dignitateque pollent, ita ut in liturgicam ordinem quodammodo inserta censeantur, et ab hac Apostolica Sede sacrorumque Antistitibus etiam atque etiam comprobata sint ac dilaudata. Quorum in numerum supplicationes referuntur, quae vel per mensem Maium ad Deiparum Virginem, vel per Iunium mensem ad Sacratissimum Cor Iesu admoveri solent. . . ."

This is the spirit in which we now appeal to the three main Sacred Heart encyclicals. For in these the Church has shown us her thought and recommendation concerning this Devotion. As long as we are mindful of the spirit and guide-lines of the Constitution on the Liturgy, we believe we can safely say that the three above-mentioned Sacred Heart encyclicals represent substantially the Church's present mind concerning the Devotion. There should perhaps be different emphases and accidental modifications concerning the Devotion in this present age of renewal within the Church. In other words, we will perhaps not read these three encyclicals now in exactly the same way that we would have read them before Vatican II. Yet we maintain that they still contain substantially the Church's attitude towards the Sacred Heart Devotion, for fundamentally there is nothing in them which cannot be harmonized with the norms on devotions established in the Constitution on the Liturgy. With this frame of reference, we will now first refer to Leo XIII's Annum Sacrum which treats of consecration to the Sacred Heart.

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[13] J. de Aldama, "Tres Encíclicas Pontificias sobre el culto al Sagrado Corazón. Su objecto y su carácter" in Cor Jesu 1. 1-20.

Pope Leo manifests his high esteem for the Devotion by exhorting all who love the Sacred Heart to consecrate themselves to Him. According to the mind of the Holy Pontiff such an act is essentially an offering and binding of oneself to Jesus Christ.[14]

Elsewhere Leo continues to portray the high value he places on the Devotion. He makes a comparison. He takes us back to the early days of Christianity when the Church was suffering oppression at the hands of the Caesars. Leo recalls that at that time Constantine saw a cross in the heavens. Such a sign was both an omen and cause for the glorious victory which followed. Likewise today, says Leo, we have another heavenly sign given to the Church. This sign is the symbol of Christ's Heart. In such a sign the Holy Father says all our hopes should be placed. From it men's salvation should be sought and expected.[15]

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[14] Leo XIII, Annum Sacrum, America Press edition, No. 8-9. ASS 31 (1899) 649: "Quoniamque inest in Sacro Corde symbolum atque expressa imago infinitae Jesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicare se Cordi eius augustissimo: quod tamen nihil est aliud quam dedere atque obligare se Jesu Christo, quia quidquid honoris, obsequii, pietatis, divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi.

"Itaque ad istiusmodi devotionem voluntate suscipiendam excitamus cohortamurque quotquot divinissimum Cor et noscant et diligant. . . ."

[15] Ibid., No. 4. ASS 31 (1899) 650-1: "Cum Ecclesia per proxima originibus tempora caesareo iugo premeretur, conspecta sublime adolescenti imperatori crux, amplissimae victoriae, quae mox est consecuta, auspex

Next we pass to Pius XI's encyclical *Miserrentissimus Redemptor*. In this document the Holy Father continues to put devotion to the Sacred Heart before the faithful with words of the highest recommendation. He states that in the sign of Christ's Heart and in the Devotion deriving from such, we have the substance of our holy religion, as well as guiding principles toward a more perfect form of Christian life. This is so because in the Sacred Heart we have a means which will effect a more perfect knowledge, love, and imitation of Christ.[16]

The latest encyclical on the Sacred Heart Devotion, Pius XII's *Haurietis Aquas*, is no less explicit in urging Catholics to the practice of this Devotion. In general, the Pope stresses that Devotion to the Sacred Heart is most apt to lead souls to perfection and to remedy the

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simul atque effectrix. En alterum hodie oblatum oculis auspicatissimum divinissimumque signum: videlicet Cor Jesu sacratissimum, superimposita cruce, splendidissimo candore inter flammas elucens. In eo omnes collocandae spes: ex eo hominum petenda atque expectanda salus."

[16] Pius XI, *Miserentissimus Redemptor*, America Press edition, No. 4. *AAS* 20 (1928) 167: "Ac jure id quidem, Venerabiles Fratres; in illo enim auspicatissimo signo atque in ea, quae exinde consequitur, pietatis forma nonne totius religionis summa atque adeo perfectionis vitae norma continetur, quippe quae et ad Christum Dominum penitus cognoscendum mentis conducat expeditius et ad eundem vehementius diligendum pressiusque imitandum animos inflectat efficacius? Nemo igitur miretur, hanc probatissimam religionis formam decessores Nostros continenter et a calumniatorum criminationibus vindicasse et summis laudibus extulisse et vehementi provexisse studio, prout temporum rerumque rationes postularent."

evils of our time.[17]

There are many specific passages in which Pius XII highly recommends the Devotion. For instance, in one place the Holy Father presents the practice of the Devotion as the perfect profession of the Christian religion.[18]

In another passage Pius XII says that by the practice of Devotion to the Sacred Heart the faithful fulfill their basic obligation as Christians:

> There is, then, no doubt that the faithful, in honoring the Most Sacred Heart of the Redeemer, fulfill a most serious obligation by which they are bound to serve God and dedicate themselves and all they have, including their most secret thoughts and actions, to their Creator and Redeemer, and in this way obey the divine commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." [19]

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[17] M. Miquel "La Enciclica 'Haurietis Aquas'", Razon y Fe 154 (1956) 285: "Ahora, como adquisición doctrinal de esta encíclica, lo primero que aparece es que, si ya antes podíamos llamar doctrina católica en el sentido técnico de esta palabra (es decir, enseñanza del Magisterio auténtico para toda la Iglesia, sin que por otra parte aparezca explícita una cualificación superior de fe), las tesis de que la devoción al Corazón de Jesús es aptísima para llevar a la perfeción y conveniente para remediar los males de la sociedad actual; ahora todo ello se recalca más todavía en la nueva encíclica, y no sólo de pasado, sino de intento y en diferentes partes del documento. Es, sin duda, idea principal de la encíclia que se quiere inculcar, al principio y al fin. Para demostrarlo recordemos, qunque sea breve y esquemáticamente, algunas frases o pasajes del documento pontificio."

[18] Pius XII, Haurietis Aquas, Paulist Press edition, No. 114. AAS 48 (1956) 344: "Qua praecipua veritate constituta,mente percipimus Cor Jesu esse cor personae divinae, hoc est Verbi Incarnati, atque adeo eo repraesentari et quasi sub oculos subici totum amorem, quo nosmet est complexus et etiamnum complectitur. Quam ipsam ob causam tantum est cultui Sacratissimi Cordis tribuendum ut existimetur absolutissima, si usum et exercitationem spectes, professio christianae religionis."

[19] Ibid., No. 121. AAS 48 (1956) 346-7: "Quae cum ita sint, haud dubium est quin christifideles, sacratissimo Redemptoris Cordi obsequium

At least one theologian--perhaps there are more--thinks that Haurietis Aquas places a definite obligation upon all the faithful to the practice of the Sacred Heart Devotion.[20] Aldama, on the other hand, thinks otherwise. He maintains the Pope is stating that the faithful must not scorn the Devotion or consider it of little value, but rather should see in it a very apt means leading to Christian perfection. Yet Aldama does not think we can say the Holy Father is actually obliging all the faithful to the practice of the Devotion. Summarily, Aldama would rather say that the Pope is giving a very high recommendation and exhortation to the practice of the Devotion.[21]

At the minimum, then, we can safely say that Pius XII is holding the Sacred Heart Devotion in the highest esteem, and does all in his power to persuade all the faithful to its practice.

Such esteem and praise for the Devotion on the part of Pius XII is all the more significant for our topic, namely, that the Sacred Heart Devotion can be an excellent auxiliary to liturgical participation. For Pius XII has not only given us Haurietis Aquas, but also Mediator Dei,

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tribuentes, officio obtemperent sane gravissimo, quo Deo servire tenetur ac simul Creatori Redemptorique se suaque omnia addicant, sive quae intime sentiunt, sive quae in vitae actione operantur, pareantque hoc modo divino illi mandato: 'Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua'."

[20] Donnelly, "Haurietis Aquas and Devotion to the Sacred Heart" TS 18 (1957) 20.

[21] J. Aldama, "La Enciclica 'Haurietis Aquas'" Salmanticensis 4 (1957) 155-6.

the encyclical which has been such a milestone in the liturgical revival. It is significant that the Pope wrote *Haurietis Aquas* in 1956, after *Mediator Dei*. Certainly, then, Pius XII intensely desired both a deep liturgical participation and a fervent practice of devotion to the Sacred Heart on the part of the faithful.[22] Such an attitude of Pius XII will have special significance in our final chapter. Yet to bring attention to this fact here has its relevance also, since we are laying the groundwork for that which follows.

We have complete assurance that the Church's high esteem for the Sacred Heart Devotion, manifested in a special way through the writings of Leo XIII, Pius XI, and Pius XII, continues right up to the present. For Pope Paul VI has recently encouraged that there be a deepening of the Devotion in the life of the Church. Not once, but twice, has the Supreme Pontiff spoken in such a manner during the present year. In his apostolic letter marking the second centenary of the institution of the Feast of the Sacred Heart, the Holy Father said the following:

> This, therefore, seems to us to be the most suitable norm: that the cult of the Sacred Heart, which--we are grieved to say--has suffered somewhat among a few, now reflourish daily more and more. Let it be esteemed by all as an excellent and acceptable form of true piety, which in our times, especially due to the norms laid down in the Second Vatican Council, must be rendered to Christ Jesus. . . .[23]

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[22] J. Leclercq, "The Liturgical Roots of the Devotion to the Sacred Heart," *Worship* 34 (1960) 551-2.

[23] Paul VI, *Investigabiles Devitias Christi*, NCWC News Service translation, *AAS* 57 (1965) 300: "Haec igitur ratio maxime idonea Nobis videtur, ut cultus SS. Cordis, qui--maerentes id dicimus- apud quosdam aliquantulum remisit, iam cotidie magis refloreat, et ab omnibus existimetur veluti egregia probandaque verae pietatis forma, quae hoc nostro tempore, praesertim ex praescriptis Concilii Vaticani II, impensissime postulatur erga Christum Iesum. . . ."

In a letter to superiors of religious orders that are devoted to the Sacred Heart, Pope Paul had more to say. This letter, made public on the Feast of the Sacred Heart, June 25, 1965, emphasizes the relevancy of the Devotion for today's world. The Holy Father stated that devotion to the Sacred Heart would provide the strength necessary for the spiritual and moral renewal of society, as well as for the reform and renewal of the Church itself.[24]

Certainly such statements by Pope Paul VI assure us that the teaching Church considers the Sacred Heart Devotion to be completely relevant to the Church's present life and needs. Those who fail to see such relevancy in the Devotion will, consequently, fail to derive any support from the teaching authority of the Church. Nor will they find such support from some of the Church's leading theologians. Many of the theologians who have labored for the liturgical renewal have also promoted devotion to the Sacred Heart. The theologians who have promoted the return to biblical, patristic, and liturgical sources are sometimes the very ones who are bringing to light the Sacred Heart Devotion's profound meaning as they discover its roots in the ancient Church's teaching.[25]

In this chapter we have examined the Church's attitude towards devotions in general and towards the Sacred Heart Devotion in particular.

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[24] Paul VI, (Letter to Religious Orders dedicated to fostering devotion to the Sacred Heart, The Register, July 4, 1965, Vol. 41, No. 27, p. 1. This letter has not appeared in AAS.)

[25] Leclercq, art. cit., 551-2.

We have seen that the teaching Church recommends, even strongly exhorts, all the faithful to the practice of the Devotion. Her only caution is that this Devotion, along with all others, be always seen in its relationship to the Liturgy. Moreover, She wants the practice of the Devotion to aid the growth and vitality of the faithful's liturgical participation.[26] Consequently, we believe we have laid a firm foundation for the remainder of our study, a foundation based on the magisterial teaching of the Church. As we now begin our task of showing how the Sacred Heart Devotion can be an excellent aid to liturgical participation, we will first briefly trace the history of this Devotion in the life of the Church.

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[26] Mediator Dei, op. cit., No. 182-4. AAS 39 (1947) 586-7, and Constitution on the Liturgy, op. cit., No. 13. AAS 56 (1964) 103.

CHAPTER II

BRIEF HISTORICAL SURVEY OF DEVOTION TO THE SACRED HEART

To understand any movement in its fullness one must see it in its historical perspective. Thus, if we are to grasp correctly the riches and full content of Devotion to the Sacred Heart, we must see it in its historical background. As we trace the Devotion throughout its centuries of development, we will readily see how solidly rooted is this Devotion in the perennial life of the Church.

We will divide our historical survey into three parts. First, we will consider the Patristic period, extending roughly until the year one thousand. Next, we will consider the period from approximately one thousand up to the time of St. Margaret Mary (1648-1690). The final period will embrace the time from St. Margaret Mary down to present times.

A. Patristic Period

The first real devotion to the Sacred Heart appeared in the early Middle Ages.[1] Therefore it is only since this time that the Devotion has taken a sufficiently definite form to provide a coherent history for itself. Yet the first thousand years of Christianity are not without merit in considering the Devotion's history. It is simply incorrect to say that within this time period the concept of the Sacred Heart was unknown.[2]

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[1] H. Rahner, "The Beginnings of the Devotion in Patristic Times," in Heart of the Saviour, 37.

In considering texts from this period we will first consider those which pertain to what may be termed the spiritual Heart of Christ.

This spiritual Heart stands for His interior life, with all its thoughts, virtues, and various emotions. It is significant that as the Devotion was striking its roots in these early ages of the Church there was this interest in the interior of Our Lord to which contemplation of His Heart seemed to give special access. This connection between the Heart of Christ and His interior life is characteristic of the Devotion throughout its history. For instance, we notice this interiority in the Berullian treatment of the Devotion.[3] Blessed Claude de la Columbiere, as we shall soon see, also loved to dwell within the interior of Christ's Heart. These are just a few examples of the many which could be cited. It seems, then, that Stierli speaks correctly when he states that devotion to Christ's Heart has a peculiar force for deepening the interior life.[4] This interiority which the Devotion fosters will have special application in our last chapter when we will consider the Devotion as liturgical auxiliary. One of the aids the Devotion offers to liturgical participation is its spirit of interiority. As we shall see, the Devotion can be considered as the interiorization of the Paschal Mystery. Now for our texts dealing with Christ's spiritual Heart.

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[2] Ibid., 37.

[3] P. Pourrat, tr. W. Mitchell, Christian Spirituality 3.396.

[4] J. Stierli, "The Dogmatic and Religious Value of the Devotion to the Sacred Heart," in Heart of the Saviour, 203.

In commenting on the Psalms, St. Justin speaks of the Heart of Christ as He describes the Agony in the Garden. He tells us that the Heart of Christ trembled with fear, and that It became like melting wax. This occurred to help us understand that Christ truly felt the agonies being inflicted upon Him.[5]

Next we come to Origen.[6] He uses the word "Heart" in an intellectual rather than an affective sense. Thus Christ's Heart is the source of His thoughts and sentiments. It is the reservoir of the secrets of divine love. This loving knowledge is wisdom, which is an attribute most closely associated with Devotion to the Sacred Heart.[7]

Augustine also sees the Heart of Christ as the Seat of Wisdom.

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[5] St. Justin, Dialogus cum Tryphone Judaeo, 199 (PG 6. 718-19): ". . . contremiscente videlicet illius corde et ossibus similiter contremiscentibus, ac corde speciem habente liquescentis in ventrem cerae, ut certo sciremus voluisse Patrem in ejusmodi etiam perpessionibus Filium suum vere propter nos versari, nec diceremus eum, cum Filius Dei esset, non sensisse quae ei inflicta sunt, quaeque ei acciderunt."

[6] Origen, Homilia in Cantica Canticorum, 1 (PG 13. 87): ". . . Joannes in Evangelio refert de quodam discipulo quem amabat Jesus, quod in sinu ejus vel supra pectus ejus recumberet. . . . In his enim certum est quod Joannes in principali cordis Jesu atque in internis doctrinae ejus sensibus requievisse dicatur, ibi requiens et perscrutans thesauros sapientiae et scientiae qui reconditi erant in Christo Jesu."

[7] M. Williams, The Sacred Heart in the Life of the Church, 18.

He says that at the Last Supper John the Evangelist was permitted to lie on the breast of Christ in order to signify that he drew from Christ's Heart loftier understanding as to divine things.[8]

After the same fashion, Paulinus of Nola also looks upon the Heart of Our Lord as the source of all wisdom. He tells us that St. John was filled with the Holy Spirit as he lay on the breast of Our Lord. He states that from the Heart of the all-creating Wisdom John drew forth two fountains of spiritual understanding, the Fourth Gospel and the Apocalypse.[9]

From these brief texts, therefore, we have an indication of how the early Christian writers conceived of the spiritual Heart of Christ, His interior life.

There are also many texts from the Patristic age which draw our attention to the Heart of Our Lord considered under its physical aspects. True, in this age the physical Heart is not considered as it is today by the Church, that is, as the symbol of Christ's love. But we do have the beginnings of devotion to the physical Heart in these early times through the attention given to the wounded side of Christ. Indeed, the great contribution which the Patristic age made to the Devotion was its attention given to the wounded side. Gradually there would be a transition from wounded side to wounded Heart. Consequently, it is well worth our while to consider texts which give attention to Christ's pierced side. Such attention developed from connecting John 7/37 with John 19/34:[10]

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[8] St. Augustine, In Joannis Evangelium 18 5 (PL 35. 1535-6): "Joannes evangelista inter consortes et comparticipes suos alios evangelistas, hoc praecipuum et proprium donum accepit a Domino (super cujus pectus in convivio discumbebat . . . ut per hoc significaret quia secreta altiora de intimo ejus corde potabat). . . ."

[9] Williams, op. cit., 21.

John 7/37: Now in the last, the great day of the feast,
Jesus stood and cried out, saying, "If anyone
thirst, let him come to me and drink."

John 19/33-4: But when they came to Jesus, and saw that
he was already dead, they did not break his legs;
but one of the soldiers opened his side with a
lance, and immediately there came out blood and
water.

Therefore, the early Christians looked upon Christ as being the Source, the Fountain of Life, Who dispenses graces of living waters from His wounded side. Here we see, in so many words, a favorite patristic concept, namely, that the Church and Her life-giving sacraments were born from the pierced side of Christ.[11]

We will now consider texts which concentrate attention on this wounded side of Christ. First, St. John Chrysostom gives us the fruits of his contemplation. He tells us that in the soldier's piercing of Christ's side a wonderful mystery was accomplished. The Saint says that as water and blood flowed out, the Church was established.[12]

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[10] H. Rahner, "The Beginnings of the Devotion in Patristic Times," *Heart of the Saviour*, 40ff.

[11] *Ibid.*, 51ff.

[12] St. John Chrysostom, *In Joannem*, Hom. 85 (PG 59. 463): "Attamen hi in gratiarum Judaeorum ejus latus lancea perforarunt. . . . Ad haec etiam mysterium ineffabile consummabatur. *Exivit* enim *sanguis et aqua*. Non sine causa vel casu hi fontes manarunt; sed quia ex hoc utroque Ecclesia constituta est."

St. Augustine also comments on the wounded side of Christ. He tells us that the Church and Her Sacraments came forth from the pierced side of Christ, noting that John the Evangelist is careful to say that the lance opened Our Lord's side. Hence, the door of life was opened and the sacraments of the Church flowed forth.[13]

Another 5th century Saint continues this period's thought on Christ's pierced side as a life-giving source. St. Peter Chrysologous, bishop of Ravenna under Leo the Great, has left us his thoughts on the wounded side of Christ in one of his sermons. He tells us that the water from the side of Christ has come forth for cleansing, and blood, for redeeming all men.[14]

St. Gregory the Great continues the same line of thought, although in more lyrical language. Yet his thought is basically the same as he sees this pierced side of Christ to be the source of strength and life.[15]

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[13] St. Augustine, op. cit., 1953: ". . . sed unius militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Vigilanti verbo Evangelista usus est, ut non diceret, Latus ejus percussit, aut vulneravit, aut quid aliud; sed, aperuit: ut illic quodammodo vitae ostium panderetur, unde Sacramenta Ecclesiae manaverunt, sine quibus ad vitam quae vera vita est, non intratur."

[14] St. Peter Chrysologus, Sermones, 84 (PL 52. 439): "Ut effundant toto orbe, iterum te aperiente, haec vulnera fidem, quae aquam in lavacrum, sanguinem in omnium pretium jam fuderunt."

[15] St. Gregory the Great, Super Cantica Canticorum Expositio, 2 (PL 79. 499): "Per foramina autem petrae, vulnera manuum et pedum Christi in cruce pendentis libenter intellexerim. Cavernam vero maceriae, vulnus lateris quod lancea factum est, eodem sensu dixerim. Et bene columba in foraminibus petrae et in caverna maceriae esse dicitur, quia dum in crucis recordatione patientiam Christi imitatur, dum ipsa vulnera propter exemplum ad memoriam reducit, quasi columba in foraminibus, sic simlex anima in vulneribus nutrimentum quo convalescat, invenit."

To repeat, this Patristic pre-occupation with the wounded side of Christ as source of supernatural life laid a rich foundation for devotion to the Sacred Heart. For from the concept of the wounded side, as stated above, there gradually developed explicit attention to the wounded Heart of Christ. This Heart came to be looked upon as the life-giving source of the Church with Her redemptive, sacramental system. Here then we see a deep connection between the Sacred Heart Devotion and the Liturgy, a connection which had its beginnings in the theology of the wounded side of Christ in Patristic times. The Church herself attests to these beginnings of the Devotion to the Sacred Heart as found in Patristic theology. Pius XII tells us:

> By reason of this symbol which was not indeed unknown even to the ancient Fathers of the Church and ecclesiastical writers, the Common Doctor, as if re-echoing these same sentiments writes: "Water flowed from Christ's side to wash us; blood to redeem us. Wherefore blood belongs to the sacrament of the Eucharist, while water belongs to the sacrament of Baptism. Yet this latter sacrament derives its cleansing virtue from the power of Christ's blood." What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart, which the lance actually touched with its stroke, inasmuch as the soldier pierced it so that he might be clearly certain of the death of Jesus Christ fixed to the Cross.[16]

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[16] Haurietis Aquas, op. cit., No. 75. AAS 23 (1956) 333-4: "De huius symboli ratione, quae ne antiquis quidem Patribus scriptoribusque ecclesiasticis ignota erat, Doctor Communis, quasi eorundem vocibus resonans, haec scribit; 'Ex latere Christi fluxit aqua ad abluendum, sanguis autem ad redimendum. Et ideo sanguis competit sacramento Eucharistiae, aqua autem sacramento Baptismi; qui tamen habet vim ablutivam ex virtute sanguinis Christi'. Quod heic de latere Christi scribitur, a milite vulnerato et aperto, idem de Corde eius dicendum est quod profecto lancea suo ictu attigit, quandoquidem miles ea de causa eam vibraverat, ut de Iesu Christi cruci fixi morte certo modo constaret."

The importance, then, of the Patristic period in the history of the Sacred Heart Devotion is evident. As we leave this period we can well take the lead of Hugo Rahner in summing up this particular age. He tells us that the entire history of patristic teaching on the wounded side **can** be contained in these words: fount of life.[17] Ideas concerning Christ's Heart are also present, and in the next period we see a more and more explicit transition from wounded side to pierced Heart.

B. The Year 1000 to St. Margaret Mary

During the second main period of our historical survey, we see devotion to Our Lord's Heart take a definite form of its own. It does so as it evolves out of devotion to His wounded side. Although any concrete history has an over-lapping between its various elements, still we can see three more or less distinct phases of this second period of the Devotion's development.

First, we have the period of transition from the Patristic period to the Middle Ages. Here the initiative still rests with the theologians as they develop and deepen the ideas of the Patristic age. Next comes the period of the great mystics who were strongly attracted by devotion to Christ's Heart. As far as religious vitality is concerned, this is the golden-age of medieval devotion to the Sacred Heart. Finally, we have the period of the Devotion's expansion among the ordinary faithful. Such, then, is the three-fold division we will follow in this second period of the Devotion's history.[18]

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[17] Rahner, op. cit., 56.

[18] J. Stierli, "Devotion to the Sacred Heart from the End of Patristic Times Down to St. Margaret Mary," in Heart of the Saviour, 61.

1. Period of Theological Development of Patristic Ideas

Gradually, then, there was a passage from the concept of wounded side to wounded Heart.[19] St. Anselm seems to make an explicit connection between the wounded side and Christ's Heart. He speaks tenderly of Christ opening His side for us. Anselm says that in this way Christ has revealed to us the riches of His goodness and the charity of His Heart towards us.[20] Hamon says that Anselm has "interiorized" Christ. An "interiorized" Christ, in turn, will become the Sacred Heart. Thus does Anselm have his place in the development of the Devotion.[21]

St. Bernard also connects the wounded side with Christ's Heart. He says that the sword has transfixed Christ's soul and has reached His Heart so that henceforth He may have mercy on our infirmities. For the secret of the Heart is laid bare through the openings of the body. The sacrament of goodness and the mercy of God are thus revealed to us.[22] Stierli states that Bernard was led to the Heart of Christ through his mystical love of Christ, centered especially in Christ's Birth and Passion. Stierli further states:

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[19] J. Bainvel, "Coeur Sacre de Jesus," *DTC* 3 (1938) 306-7: "Ainsi s'unissent peu à peu les divers éléments qui font la devotion au Coeur de Jésus, par un passage insensible de la plaie du côté à la plaie du coeur, de l'amour blessant le coeur au coeur blessé qui aime."

[20] St. Anselm, *Meditationes*, 10 (PL 158. 762): "Dulcis in apertione lateris; apertio siquidem illa revelavit nobis divitias bonitatis suae, charitatem scilicet cordis sui erga nos."

[21] A. Hamon, "Coeur Sacre," *Dictionaire de Spiritualite* 2.1 (1950) 1029: "Sans doute il faut traduire Cordis per ame, mais le côte est overt, et la bonté rayonne du Coeur blessé. Il est d'ailleurs certain que saint Anselme a vraiment 'interiorise' Jesus-Christ dans la litterature chretienne, comme saint Augustin a 'interiorise' Dieu. Ansi 'interiorise' Jésus diviendra le Sacre-Coeur. Saint Anselme a donc sa place dans la devotion."

> This mysticism of the heart reaches its maturest development in his unfinished commentary on the Canticle of Canticles. Bernard had written on the first three chapters of the Canticle when he fell seriously ill, so he called his friend William of St. Thierry to his sick-bed in order to discuss with him the plan of the whole commentary. William made notes of Bernard's ideas and they flowed quite spontaneously into his own writings. They speak of the ardent longing to know the whole Christ, and so to penetrate even to his Heart; usque ad ipsum cor Iesu! [23]

William of St. Thierry, then, is perhaps even more explicit in the way he connects the wounded side and the Heart. He says that when he is aflame to approach Christ, it is Christ whole and entire he wishes to see and touch. He says he desires not only to put his finger into Christ's side, but to enter with his whole being, even to the Heart of Christ.[24] What does William mean when he says he wishes to enter the side of Christ, even to His Heart? Such expressions have not been uncommon in the history of Christian spirituality. Here is Poulain's answer as regards their meaning:

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[22] St. Bernard, Sermones in Cantica Canticorum, 61 (PL 183. 1072): "Ferrum pertransiit animam ejus, et approprinquavit cor illius, ut non jam non sciat compati infirmitatibus meis. Patet arcanum cordis per foramina corporis; patet magnum illud pietatis sacramentum, patent viscera misericordiae Dei nostri, in quibus visitavit nos oriens ex alto."

[23] Stierli, op. cit., 64.

[24] William of St. Thierry, De Contemplendo Deo, 1 (PL 184. 368): "Sed cum accedere gestio ad eum . . . totum eum desidero videre et tangere; et non solum, sed accedere ad sacrosanctum lateris ejus vulnus, ostium arcae quod factum est in latere, ut non tantum mittam digitum vel totam manum, sed totus intrem usque ad ipsum cor Jesu. . . ."

> . . . saints have spoken of entering into the Heart of Jesus, or into the Wound in His Sacred Side. Are these metaphorical expressions to indicate the contemplation of His love, of His sufferings, or even of His Divinity? Or is it a mysterious grace, of a kind apart? We have no material by which to decide this question. . . .[25]

Although we may not know the exact meaning of such expressions, we nevertheless may make likely conjectures concerning them. At the minimum they seem to indicate an intense desire to be as closely united to Christ as possible, and, in the case of Christ's Heart, to seek the deepest understanding of Christ's interior, symbolized, as noted above, by the concept of His spiritual Heart. The idea of resting secure in Christ's side, or in the love of His Heart, could also be contained in such expressions of the saints. Whatever the true meaning of these expressions, they suggest to us that the saints experienced choice graces through their devotion to the wounded side and Heart of Christ.

Blessed Guerric d'Igny also connects the pierced side with the Heart. He states that Christ, full of kindness and mercy, has opened His side so that the blood of His wound may give life, the heat of His body may revive, and that the breath of His Heart may inspire.[26]

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[25] A. Poulain, tr. L. Smith, The Graces of Interior Prayer, 317.

[26] Blessed Guerric d'Igmy, Dominica in Pamis Palmarum, 4 (PL 185. 140): "Ideo quippe latus suum pius et misericors aperuit, ut cruor te vulneris vivificet, calor corporis refocillet, spiritus cordis quasi patenti et libero meatu aspiret."

These passages, then, are sufficient to enable us to see how the devotion to Christ's Heart gradually developed from devotion to Christ's wounded side, a devotion most prominent in the Patristic age as we have seen. Imperceptible as the transition may have been from wounded side to Heart, still such transition was a definite one. Rather than say that any one definite person or persons were largely responsible for such a transition, we may more safely state that the social consciousness of the Church under the inspiration of the Holy Spirit brought about such an evolution of thought and devotion.[27]

2. The Medieval Mystics

During the Middle Ages we have an impressive list of saints and mystics who were greatly devoted to the Sacred Heart. We have, for instance, St. Bonaventure. Because of his deep devotion to the Passion, this great Saint and Doctor has become a perennial herald of the mystery of the Sacred Heart.[28] Bonaventure tells us that the Church was formed from the pierced side of Christ. The price of our salvation thus flowed out in water and blood, a life-giving stream from their fount, the Heart of Christ.[29] In Bonaventure's writings we also have explicitly brought out the concept of Christ's Heart as symbol of His love,[30] a point which has definite relevance to the practice of the Devotion today.

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[27] Bainvel, Devotion to the Sacred Heart, tr. E. Leahy, 133.

[28] Stierli, op. cit., 69.

[29] St. Bonaventure, Lignum Vitae, 30 (Sancti Bonaventurae Opera Omnia, ed. Collegium a S. Bonaventura, 8. 79): "Porro, ut de latere Christi dormientis in cruce formaretur Ecclesia . . . divina est ordinatione indultum, ut unus militum lancea latus illud sacrum aperiendo perfoderet, quatenus, sanguine cum aqua manante, pretium effunderetur nostrae salutis, quod a fonte, scilicet cordis arcano, profusum vim daret Sacramentis Ecclesiae ad vitam gratiae conferandam. . . ."

We can also list other Franciscans who were imbued with devotion to Our Lord's Heart. For instance, St. Angela of Foligna, St. Margaret of Cortona, David of Augsberg and Berthold of Regensburg.[31]

This Franciscan devotion to the Sacred Heart was born of meditation on the Passion of Christ.[32] We have here an indication that a spirituality centered strongly around the Humanity of Christ, as is the Franciscan,[33] has a natural tendency toward devotion to the Sacred Heart. Looking ahead to the Jesuits and their role in the Devotion's history, we notice the same. Intimately united with the Sacred Humanity through mediatation on the various mysteries of Christ's life in the _Spiritual Exercises_, it was natural that the Jesuits would be attracted by the Devotion and play a distinct role in its spread and development.

There were numerous women mystics who played an important part in the development of the Devotion. St. Lutgarde was one of these. She is the first, as far as is known, to whom Our Lord granted mystic revelations concerning His Heart.[34]

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[30] L. Di Fonzo and G. Colasanti, "Il Culto del Sacro Cuorde di Gesù negli Ordini Francescani," in _Cor Jesu_ 2. 106.

[31] Stierli, _op. cit._, 70-71.

[32] Hamon, _op. cit._, 1027.

[33] Pourrat, _op. cit._, 2, 168ff.

[34] Williams, _op. cit._, 47.

At the Carthusian monastery of Cistercian nuns at Helta, near Eisleben, there were three more saintly women noted for their devotion to the Heart of Christ: Mechtilde of Magdeburg, St. Mechtilde of Hackeborn, and St. Gertrude. The latter two were especially outstanding as regards the Devotion. They are especially important in its history, for these two Saints were apparently the first to take the Sacred Heart Devotion as a way of spiritual life.[35] This has special application for our own times, as we see from the statements of two modern Popes. Pius XI has said that in the Devotion we have the very substance of our religion as well as norms for a more perfect life.[36] Pius XII, on his part, has said that the practice of the Devotion is the perfect profession of the Christian life.[37] We will now treat briefly and separately the three nuns just mentioned.

Mechtild of Magdeburg sees above all else in the Sacred Heart the interior life of Christ. This interior life is marked by love, a love which has been abused by men. Mechtilde's Sacred Heart mysticism is centered around Christ in His Passion. She desires to share in His sufferings, wishing to suffer pain and disgrace like unto that which Christ suffered in His Heart.[38] In such a mysticism we can see pre-shadowings of St. Margaret Mary's Sacred Heart spirituality.

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[35] C. Vagaggini, "La dévotion au Sacré Coeur chez Mechtilde et Sainte Gertrude," in Cor Jesu 2. 31-32.

[36] Miserrentissimus Redemptor, op. cit., No. 4. AAS 20 (1928) 165.

[37] Haurietis Aquas, op. cit., No. 114. AAS 48 (1956) 344.

[38] Stierli, op. cit., 73.

Mechtilde of Hackeborn, on the other hand, sees in Christ not so much the Man of Sorrows but the Glorified Christ. Although she suffered greatly herself, it was to the Glorified Heart of Christ that Mechtilde felt drawn, and there she found peace, rest, and consolation.[39] Such a devotion to the Sacred Heart gives food for thought to those who mistakingly think the Devotion too narrowly limits itself to the suffering Christ asking for reparation. Mechtilde's particular devotion to the Heart of Christ suggests to us that the Sacred Heart Devotion contains the _whole_ Christ, that is, Christ in all His mysteries.

In St. Gertrude we see the Passion as the central mystery of her devotion to the Sacred Heart. She asks Our Lord, through His wounded Heart, to pierce her heart so deeply with love that, emptied of earthly things, it may be constantly guided by the Divinity. Gertrude's devotion to Christ's Heart is also prominently characterized by joy and confidence.[40]

As regards St. Gertrude and St. Mechtilde of Hackeborn, we are told that they had mystical experiences concerning the Sacred Heart during liturgical prayer.[41] This is one more indication of the close connection between the Liturgy and the Devotion. This fact has special significance for our last Chapter. There, as we treat of the Devotion as an aid to liturgical participation, we shall point out that the Devotion is a peculiarly appropriate auxiliary because of its intimate connection with the Liturgy.

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[39] _Ibid._, 74. [40] _Ibid._, 76.

[41] C. Vagaggini, _art. cit._, 39-41.

At the summit of the Middle Ages one finds the Dominicans standing out above all in promoting the cult of the Sacred Heart. We will consider four of these Dominicans, St. Albert the Great, Meister Eckhart, Tauler, and Suso.

In considering St. Albert's concept of the Sacred Heart, we see numerous elements which also characterize the present-day Devotion. When Albert speaks of Christ's Heart, he primarily intends the physical Heart without excluding, however, the idea of Christ's spiritual Heart. Albert also sees the Heart of Jesus as the seat of His virtues. In a special way Albert also considers Christ's Heart as the seat and symbol of love.[42] We may say, then, that St. Albert, one of the Church's great theologians, had an important part in developing the theology of Christ's Heart as symbol, an element so essential to our present-day Devotion. Albert also looks upon Christ's Heart as the seat of Wisdom in referring to the scene of John the Apostle resting upon the breast of Christ. By such an action Albert sees John receiving a more perfect knowledge of divine realities than the other Apostles.[43]

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[42] *Ibid.*, 78-9.

[43] St. Albert the Great, *In Marcum*, 17 (*Opera Omnia*, ed. Lugdunemsis, 21.404): "Joannes autem, *in quo est gratia,* interpretatur: quia dicit Hieronymus: 'Hoc habuit per gratiam, quod alii per laborem.' Duo autem habuit per gratiam: scilicet, Christi dilectionem, et altissimae veritatis agnitionem. Signum primi, quod sibi Christus prae aliis matrem commendavit: et *dilectus* discipulus specialiter est appellatus. Signum autem secundi, quod in pectore Domini recubuit."

Taking as a group the great German mystics, Eckhart, Tauler, and Suso,[44] one can conclude that they had considerable influence in the history of the Devotion. Eckhart was a great preacher of the Sacred Heart, centering his comprehension of Christ's Heart around the mystery of the Passion.[45]

Tauler, one of the greatest mystics of all times, had a deep devotion to St. John. He warns us that if we would rest on the Heart of Christ as did John, we must strive to follow Our Lord's example, learning from His gentleness, humility, deep love, obedience, and poverty.[46]

Finally, Henry Suso did much toward the development of the Devotion. He did so, not through a doctrinal elaboration of the Sacred Heart, but by intimately incorporating the Devotion into his own spiritual life. Through writings which drew upon such personal spiritual activity, Suso did much to promulgate the practical exercise of the Devotion.[47]

While in the Dominican tradition, we make mention of St. Catherine of Sienna, one of the most remarkable women in the history of the Church. Such a soul required deep spiritual nourishment, and in large measure she found such in the Heart of Christ. One of the outstanding spiritual events of Catherine's life occurred in 1370 when she experienced the exchange of hearts with Christ.[48] What did such an experience consist in?

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[44] A. Walz, "Dominikanische Herz-Jesu - Auffassung," in *Cor Jesu* 2. 67-74.

[45] Stierli, *op. cit.*, 79-80.

[46] *Ibid.*, 80. [47] *Ibid.*, 81.

[48] Williams, *op. cit.*, 59.

Poulain again has an opinion:

> Many saints, such as St. Catherine of Sienna . . . have received a grace that is called change of heart. We do not know its nature. Something takes place in the material heart. Is it a real modification or a impression? The saints have not explained this point. It is always the symbol of a new life for the soul, or even, perhaps, for the body.[49]

However, as with the case of the saints entering the side and Heart of Christ, we can conjecture as to the true meaning of such an experience as Catherine's. It could well be that by such an expression the Saint is graphically describing a high mystical grace. Such a grace may have been a vivid sense, infused by God, of being possessed by Christ in a new way. By such a mystical grace, the Saint would have felt as if Christ were living in her much more than she herself. This phenomenon could well be formulated through the expression of receiving the Heart of Christ in place of her own. Summarily, such a mystical experience could have been an experience of the transforming union in which God so takes possession of the person that henceforth the Holy Spirit inspires, accompanies, and sanctifies the actions of the soul in an extremely perfect manner.[50] Such could have been the actual reality of St. Catherine's experience, for henceforth she lived in the closest union with Christ, exhausting herself in behalf of the Church and souls.[51]

This cursory glance at the lives of some of the great saints and mystics of the Middle Ages enables us to see the deep roots devotion to the Sacred Heart was taking. More could be cited, yet a sufficient number have come under view to enable us to draw a definite conclusion. Namely, the Devotion was becoming a vital force in the life of the Church. Eminently saintly men and women were practicing the Devotion in a more or less ideal manner. Now the Devotion and its influence had to be more widely diffused among the ordinary faithful.

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[49] Poulain, op. cit., 317.

[50] St. John of the Cross, The Ascent of Mount Carmel, tr. K. Kavanaugh and O. Rodriguez, Bk. 2, Ch. 5, 116.

[51] Williams, op. cit., 59.

3. Period of the Devotion's Expansion

After the golden age of medieval mysticism just described, the Sacred Heart Devotion suffered a partial eclipse. This parallelled the rather widespread weakening of religious life. However, in the 15th century there was a resurgence in the life of the Church. The Devotion shared in this new-found vitality.[52]

As the Devotion revived, it spread more and more into the lives of the ordinary faithful. Stierli speaks of this period:

> It is not a time for new ideas; rather the traditional notions are rediscovered and worked into a living piety. Meditation on the Passion is still the way that leads men to the wounded Heart of Our Lord, and with it is always linked the cult of the Blessed Eucharist. Moreover, the idea of reparation begins to show itself, infrequently but unmistakably, in relation to the Blessed Eucharist. Reparation is thought of primarily as an atonement for the irreverences shown to Our Lord in the Sacrament of his special love.[53]

Once more, then, we notice the Devotion's relationship with the Liturgy. The connection of the Devotion with a general Eucharistic cult, as well as the concept of Eucharistic reparation, are characteristics of the Devotion which have remained up to our present day.

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[52] Stierli, op. cit., 87.

[53] Ibid., 88.

As this concept of reparation becomes more vital, it is not surprising that the Carthusians take the lead in promoting the Sacred Heart Devotion. With their emphasis on the interior life and vicarious reparation, they were ideal apostles of the Devotion at this time. One of the greatest of these apostles was Ludolph of Saxony. Other Carthusians involved in the spreading of the Devotion were Dominic of Trier, Nicholos Kempf, Denis the Carthusian, and Justus Lansberger.[54]

In the 16th century we see the continuous progress of the Devotion. It continues to become a devotion adapted to the lives of the ordinary faithful.[55] We see the extent of the Devotion's propagation in these words of Bainvel: "To enumerate the writers, theologians, exegetists, ascetics, orators, who in the course of the sixteenth century have spoken of the Sacred Heart, would be an impossibility."[56]

As the history of the Devotion enters the 17th century, it approaches one of its great milestones, the era of St. Margaret Mary. However, before this Saint and her work the Devotion still had its other noteworthy apostles.

For instance, in France there was St. Francis de Sales, a Christian humanist and ardent lover of the Sacred Heart who did much for the spread of the Devotion. Pius IX makes special mention of this fact in the brief elevating Francis to Doctor of the Church:

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[54] Hamon, op. cit., 1029.

[55] Bainvel, DCT 3 (1938) 312.

[56] Bainvel, Devotion to the Sacred Heart, 191.

> And it is, in particular, marvellous how, filled with the Spirit of God and drawing near to the author of sweetness himself, he has sown the seeds of this devotion to the Sacred Heart of Jesus which in these unhappy times we have the great joy of seeing marvelously spread to the great profit of religion.[57]

Two other Frenchmen who contributed to the spread of the Devotion were Berulle and Olier, both of whom incorporated the Devotion into their spiritual teaching and direction.[58] In connection with these two we note that the Berullian school had some tendency to equate the heart of Christ with His interior life, a concept we have seen in the earliest history of the Devotion: "The Berullian School occasionally calls the Heart of Jesus the Interior of the divine Master, the whole of his dispositions, the chief of which is love."[59]

In France one also discovers a large group of Jesuits strong in their devotion to the Sacred Heart. They are thus part of the Society's traditional connection with the Devotion. Some of these French Jesuits centered their entire spirituality around the mystery of the Sacred Heart. In such a group we find Lallement, Surin, Rigoleuc, Saint-Jure, Lyree, and Huby.[60]

Commenting on Lallement's concept of the Devotion, de Guibert states:

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[57] As cited in Bainvel, ibid., 224.

[58] Ibid., 200.

[59] Pourrat, Christian Spirituality 3.396.

[60] Stierli, op. cit., 102-3.

> With Lallement and his disciples the concept of the Heart bears greater resemblance to that of the Berullian school and of St. John Eudes. . . . The Heart is above all the interior of Jesus, His profound dispositions; and the relationship to the Passion and to the wound in the side is hardly apparent.[61]

Once, again, then, we notice the Devotion's tendency to draw the soul toward interior things.

Three French Jesuits deserve special mention, namely, Jean-Baptiste Saint-Jure, Jacques Nouet, and Vincent Huby. These can well be considered as precursors of St. Margaret Mary and her message.[62] In all of these men there is an obvious connection between the Devotion and the Crucified Christ, contrary to the case of Lallement and his disciples:

> . . . for Saint-Jure, Nouet, and Huby the devotion to the Heart springs clearly from the devotion to the crucified Christ. We are invited to conform ourselves to the suffering and pierced Heart; and in Him we should allow our own heart to be transformed.[63]

Saint-Jure wrote admirably of the Devotion, as did Nouet. In Nouet we see a special connection between the Sacred Heart Devotion and the Spiritual Exercises, for it was in the Exercises that Nouet discovered the Heart of Christ.[64]

While Saint-Jure and Nouet thus exposed the doctrine of the Devotion in their writings, Huby, a popular orator, exercised his influence principally through retreats and spiritual direction. Yet he also made use of the pen for the spread of the Devotion through the composition of prayers and invocations to the Sacred Heart. As an apostle of the Devotion, Huby emphasized imitation of the virtues of Christ's Heart.[65]

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[61] de Guibert, The Jesuits Their Spiritual Doctrine and Practice, tr. W. Young, 394.

[62] J. Schaack, "Le Sacré-Coeur et la Companie de Jésus," in Cor Jesu 22.149.

[63] de Guibert, op. cit., 394-5.

[64] Schaack, op. cit., 150.

This Jesuit Devotion to the Sacred Heart in the period previous to Margaret Mary had two main sources:

> First, it was in living contact with the best tradition of spirituality, which at the time of the Order's foundation was being diffused far and wide by the Carthusians of Cologne. . . .
>
> The other and more important source is to be found in the Spiritual Exercises. By them many Jesuits were led on to an intimate familiarity with the mystery of our Lord's Heart without in any way departing from their pristine spirit. Therefore the first venerators of the Sacred Heart in the Society of Jesus include some of the best interpreters of the authentic Ignatian spirituality.[66]

Although nourished by common sources, the Devotion took various forms amongst the Jesuits of this time as is evident from the examples we have given. For our particular purposes, we note here that none of these multiple expressions of the Devotion seemed to have a predominant liturgical aspect. However, whatever the varied Jesuit forms of the Devotion may have been at this time, such were soon to give place to the particular emphasis the Devotion received through the revelations to St. Margaret Mary.[67]

Another extremely important figure in the history of the Devotion immediately prior to Margaret Mary is St. John Eudes. Although his presentation of the Devotion should differ from that of Margaret Mary,[68] he may nevertheless be called a significant precursor of the Saint of Paray. For he was the first to conceive of the idea of a public cultus in honor of the Sacred Heart.[69] Later on, such a cult was to crown, as it were, the work of St. Margaret Mary.

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[65] Ibid., 150-51.

[66] Stierli, op. cit., 97-98. The renowned St. Peter Canisius is the outstanding example of a Jesuit influenced by the Cologne Carthusian tradition. This tradition coupled with the Exercises prepared Canisius for the most fervent devotion to Christ's Heart. (Ibid., 98).

[67] de Guibert, op. cit., 395.

Eudes himself was quite familiar with the Devotion's tradition. He drew upon such and comprised a liturgical synthesis of the Devotion. It is principally, then, through His Mass and Office of the Sacred Heart that he has disseminated his teaching of the Devotion.[70] Here, then, in St. John Eudes, we see a successful attempt to unite the Devotion with the Liturgy. Such an effort, of course, has special significance for us in reference to our last chapter in which we will present the Devotion as an liturgical auxiliary.

So ends our brief consideration of this middle period of the Devotion's history. As we have said previously, this period continued the patristic ideas of Christ's wounded side and of the birth from such of the Church and Her Sacraments. However, as the medieval period developed such patristic ideas into a devotion to the Sacred Heart, it added its own particular elements. These elements in turn grew out of, and combined with, the forces which shaped medieval spirituality. For example, there was the contemplation of Christ, together with a deep understanding of His suffering and interior life. Christ's Heart pierced on the Cross out of love for us revealed this suffering and interior life. The medieval devotion to the Blessed Eucharist also exercised its influence on the Sacred Heart Devotion. Finally, we may mention the effect of medieval mysticism upon the Devotion. Such mysticism influenced the Devotion not so much in giving it definitive forms but rather in giving it a deep and meaningful vitality.[71]

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[68] Pourrat, *op. cit.*, 395-401.

[69] Williams, *op. cit.*, 106.

[70] C. du Chesnay, "Place de saint Jean Eudes dans l'histoire de la devotion au Coeur de Jesus," in *Le Coeur du Seigneur*, ed. S. Arragain, 34: "Les emprunts faits par le P. Eudes deviennent entre ses mains comme autant de faisceaux lumineux dirigés sur le Coeur de Jésus, dont les richesses sont infinies. Le langage de ses auteurs préférés lui devient même si familier qu'il l'emploie comme naturellement dans les *Méditations* et qu'il s'en sert, avec toutes les ressources que lui fournit l'Ecriture Sainte, dans une synthèse liturigque, l'office et la messe du divin Coeur de Jésus.

"Pratiquement, c'est par l'intermediaire de cette synthèse liturgique que s'exercera l'influence de saint Jean Eudes dans le developpement de la devotion au Coeur de Jesus."

We now approach the era of St. Margaret Mary. The Devotion up to now had been a private one practiced by many individuals; but it was not yet an official, public cult of the Church. To help achieve such status for the Devotion was a large part of the divinely appointed task of St. Margaret Mary.

C. From St. Margaret Mary to Modern Times

The person of Margaret Mary and the message given her by the Sacred Heart have a peculiarly eminent place in the history of the Devotion. We can best comprehend Our Lord's message and mission to Margaret Mary by considering the greater of Christ's apparitions to her. There are four of these, referred to as the "great apparitions". The first of these occurred on the Feast of St. John the Evangelist, probably in 1673.

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[71] Stierli, op. cit., 104-105.

The Saint tells us that she was before the Blessed Sacrament when she became overwhelmed by the Divine presence. She surrendered herself to the Holy Spirit and to the force of Christ's love. Christ, in turn, disclosed to her the marvels of His love and the secrets of His Heart.

Our Lord told her that His Heart was so inflamed with love for men and for herself in particular that It could no longer contain Itself. Rather this Heart must manifest Itself to men. In this way they would receive the precious treasures of this Heart, and thus obtain salutary and sanctifying graces. He told Margaret Mary that He had chosen her, an unworthy instrument, for the accomplishment of such a great design in order that it may be evident that it was His work and not her own. Christ then took the heart of Margaret Mary, put it within His own, and then replaced it within her breast, saying:

> See, My well-beloved, I give thee a precious token of My love, having enclosed within thy side a little spark of its glowing flames, that it may serve thee for a heart and consume thee to the last moment of thy life. . . . If hitherto, thou hast taken only the name of my slave, I now give thee that of the beloved disciple of My Sacred Heart.

The second of the great apparitions took place shortly after in the year 1674. Christ showed Margaret Mary His Heart as on a throne of flames. It was more dazzling than the sun. Its adorable wound was evident, as was the crown of thorns which signified the suffering caused It by our

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[72] St. Margaret Mary, Autobiography, tr. Sisters of the Visitation Roselands, Walmer, Kent. No. 53-4.

sins. Above the Heart was a cross. Such signified that Christ's mortal life was one of humiliation, poverty, pain, and scorn.

Our Lord showed Margaret Mary that he had a great desire to be loved by men, and of saving them from the path of ruin into which Satan leads so many. For this reason He would manifest His Heart to men with Its multiple treasure of love, mercy, grace, salvation, and sanctification. Thus those who would serve Him could be abundantly enriched with such spiritual blessings of which His Heart is the source. He told Margaret Mary that He should be honored under the symbol of His Heart, and that Its image should be exposed. He promised that wherever the image of His Heart would be so exposed with a view to rendering It special honor, He would reciprocate with His blessings and graces. Our Lord also told His chosen Visitation nun that this devotion to His Sacred Heart was the last endeavor of His love to be given men in these latter ages. Such a manifestation of love would be shown in order to withdraw men from the empire of Satan, which He desired to destroy. Our Lord revealed to Margaret Mary that He wished to draw men to the sweet liberty of the rule of His love through this devotion to His Heart. Finally, Christ said to Margaret Mary in this second great apparition:

> These are the designs for which I have chosen you. That is why I have given you so many graces and have taken quite special care of you from your very cradle. I Myself have been your teacher and your director only that I might prepare you for the accomplishment of this great design and confide to you this great treasure which I am displaying to you here.[73]

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[73] St. Margaret Mary, Letters, tr. C. Herbst, 229-30. (Letter to Father Croiset, Nov. 3, 1689).

The third great apparition probably occurred on the feast of the Visitation, July 2, 1674. Margaret Mary was again before the Blessed Sacrament. She felt drawn within herself through an unusual recollection of all her senses and faculties. Christ appeared to her, all resplendent in glory as His wounds shone with the brilliance of the sun. He showed her His Heart. He revealed to her the marvels of His love for men. In return for this great love He said men had given Him ingratitude and contempt. In regard to such Our Lord said:

> I feel this more than all that I suffered during My Passion. If only they would make Me some return for My love, I should think but little of all I have done for them and would wish, were it possible, to suffer still more. But the sole return they make for all My eagerness to do them good is to reject Me and treat Me with coldness. Do thou at least console me by supplying for their ingratitude, as far as thou art able.[74]

Margaret Mary told of her inability to do so. Christ told her how He would supply for her want, and at that the Heart of Christ opened and an ardent flame leaped forth. Overwhelmed by its consuming strength, Margaret Mary asked Christ to consider her weakness. Christ replied that He would be her strength, and that she should listen to the plans He had for her in the fulfilling of His designs.

He told her that she should receive Communion as often as obedience would permit, regardless of the mortifications or humiliation involved. He told her that she was to receive the Holy Eucharist on the first Friday of each month. Moreover, He told her that on every night between Thursday and Friday He would make her a partaker in the great sorrow He had suffered in the Garden of Olives. In this she would experience an agony worse than death. He enjoined her on such nights to rise between eleven and twelve o'clock. While on her knees and with face to the ground, she was to imitate Christ's prayer in the Garden as she appeased the Heavenly Father's anger[75] and asked pardon for sinners. As she so prayed Our Lord predicted that she would share, and in a certain way, soothe the extreme grief He had experienced when His disciples abandoned Him, failing to watch even one hour with Christ. During such hours Margaret Mary was to do what Our Lord would teach her.[76]

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[74] St. Margaret Mary, Autobiography, No. 55-6.

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[75] To appease God's anger, of course, is an anthropomorphism, one which Scripture itself uses. The basic idea is that Margaret Mary was to offer reparation to God offended by sin.

In this context it is interesting to note in the interior life of Margaret Mary the antinomies of the "sanctity of God's justice" and the "sanctity of God's love". Following are passages in which she speaks of the "sanctity of justice": "It seems that everything serves as an instrument to divine justice to torment me. Nothing makes me suffer more than His sanctity of justice. The only remedy for this interior torture is crosses, pains, sufferings, and all kinds of humiliations." (Herbst, Letters of Margaret Mary, 121.) And again: "If you only knew what anguish my soul suffers at the sight of its sinfulness, exposed before the sanctity of a God Who cannot suffer the least stain on a soul that converses with Him! This sanctity is like a devouring fire, which penetrates and burns to the very marrow of the bones. It would annihilate sinners a thousand times over did not this loving mercy intervene. His sanctity is inexorable, and it seems to me there is no suffering more exquisite than that through which He makes a soul pass when He wants to purify it in order to communicate Himself to it. I assure you that the graces He has given me are always preceded and followed by sufferings of this kind, or by a purgatory of humiliations. Were I not strengthened and sustained by the One Who Himself afflicts me I should not be able to bear this torture." (Ibid., 218)

(In such descriptions we can recognize what are most probably passive purifications of a high order which God gives to souls whom He intends to raise to high mystical union. Such purifications are brought about by the purifying light of infused contemplation. This is the negative task, as it were, of such contemplation, namely, to show the soul its sinful wretchedness in comparison with the sanctity of God. Once purified, the soul will receive the benefits of the more positive side of infused contemplation--a deeply profound, loving union with God. See e.g., Royo-Aumann, The Theology of Christian Perfection, 324-42; 528-61.)

At the opposite pole we have Margaret Mary's experience of God's "sanctity of love." In her own words she tells us how these two "sanctities" complemented one another in her interior life: "His divine justice makes use of everything to torment this poor sinful victim. All I can do is offer myself as a holocaust to the sanctity of His justice . . . I assure you that if the sanctity of His love and mercy did not sustain me in proportion as the other makes me feel the weight of His justice, I could not stand it for a moment. Yet I suffer all this with perfect serenity, content to cling to His holy will. If only He is content I am satisfied." (Ibid., 241).

The fourth and last of the great apparitions took place in 1675 during the octave of Corpus Christi. Again it occurred as Margaret Mary was before the Blessed Sacrament. She tells us that she then received extraordinary proofs of God's love. She earnestly desired to give her love in return. Christ told her that the way to do so would be to fulfill the demands He had made of her. Again He showed her His heart, the Heart which, as He said, had so loved men. This Heart had spared Itself nothing, but had given Itself completely in proof of Its love. In return the Heart of Christ had received from the greater number of men only ingratitude through the contempt, irreverence, sacrileges and coldness given Him in the Sacrament of His love. Christ complained that it was especially painful to Him that souls consecrated to Him were so acting. Therefore, Our Lord asked Margaret Mary that to make amends for such, a special Feast in honor of His Heart be established on the first Friday after the octave of Corpus Christi. He asked for an Act of Reparation and the reception of Holy Communion on this Feast in order to atone for the outrages His Heart had received while exposed on altars. Christ promised that His Heart would pour forth Its love on all who rendered Him such honor.

Such passages indicate to us how the saints harmonize, with the help of God's grace, opposite polarities in the spiritual life. Such passages also show us, in the case of Margaret Mary, that there is nothing soft or sentimental about devotion to the Sacred Heart. The Mercy and Love of the Sacred Heart predominate in His dealings with us. But His justice still remains.

[76] St. Margaret Mary, Autobiography, No. 55-7.

Margaret Mary complained that she was too frail and unworthy for such a mission. Our Lord answered that it was His way to employ the weak to confound the strong. In answer to her request for the means to carry out His command, Our Lord replied that she address herself to His servant, who was, in fact, Claude de la Columbiere, a young Jesuit priest.[77]

Before we treat of la Columbiere's role in the history of the Devotion, it will be appropriate here to give a brief commentary on Margaret Mary's role, since she has been assigned by God such an important place in the Devotion's development. The fundamental principle we should keep in mind in regard to the revelations given St. Margaret Mary is that such consolidated and emphasized ideas concerning the Devotion, ideas which had been present before Margaret Mary. Actually the revelations contributed nothing new to Catholic teaching. Pius XII states:

> Consequently, as is obvious, the revelations made to St. Margaret Mary added nothing new to Catholic doctrine. The significance of these revelations lies in this, that Christ the Lord--showing His Most Sacred Heart--willed in an extraordinary and special way to call the minds of men to the contemplation and veneration of the mystery of God's most merciful love for the human race.[78]

Margaret Mary's role, then, was to emphasize truths already contrained in Catholic teaching and to bring such to the attention of the whole Catholic world in the form of devotion to Christ's Heart.[79] What truths did Margaret Mary emphasize? First of all, her message emphasized

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[77] Ibid., No. 92.

[78] Haurietis Aquas, op. cit., No. 95. AAS 48 (1956) 340: "Proinde, ut patet, ea, quae S. Margaratae Mariae revelata sunt, nihil novi doctrinae catholicae attulerunt. Earum autem monentum in eo est, quod Christus Dominus--Sacratissimum Cor suum ostendens--modo extraordinario et singulari mentes hominum ad mysterium amoris misericordissimi Dei erga genus humanum contemplandum colendumque advocare voluit."

[79] E. Agostini, Il Cuore di Gesu, 68.

Christ's great love for men and His intense desire to be loved in return.[80] She also emphasized the need to make reparation to this love which has been so much offended.[81] All in all, then, Margaret Mary has made a lasting impression on the history of the Devotion, a fact brought out by the following words of Stierli:

> Just as the visions were aimed beyond the saint towards the whole Church, so their content has moulded the main external forms of the Church's devotion to the Sacred Heart today: the First Friday and Communion of Reparation, the Holy Hour on Thursday in memory of our Lord's Agony in the Garden, a special liturgical feast of the Sacred Heart on the Friday after the octave of Corpus Christi, and the strong emphasis on consecration and on vicarious reparation. This fact, taken together with the canonization of the visionary, constitutes the strongest evidence for the Church's belief in the authenticity of these experiences in the quiet convent of Paray-le-monial.[82]

For our own particular purposes in this dissertation, we note from the above the liturgical aspects of the Devotion as Our Lord revealed it to Margaret Mary--the Communion of reparation and the liturgical feast of the Sacred Heart. Another connection of the Devotion with the Liturgy is to be noted from the account of the revelations to Margaret Mary described above, namely, that she experienced apparitions of the Sacred Heart while praying before the Blessed Sacrament.

Has the Devotion changed since the time of Margaret Mary? Basically, we think not. To us this seems to be the thought of Pius XII.[83]

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[80] Miserrentissimus Redemptor, op. cit., No. 5 AAS 20 (1928) 16 7-8.

[81] Ibid., No. 13. AAS 20 (1928) 172-3.

[82] Stierli, op. cit., 121.

[83] Haurietis Aquas, op. cit., No. 93-6. AAS 48 (1956) 339-40.

However, we do definitely think that there has been a change in this regard: the teaching Church seems to have made a special and clear attempt to demonstrate that the Devotion does not essentially rest on the revelations to Margaret Mary. Rather, the Church has emphasized the fact that the Devotion has developed from Scripture, Tradition, and the Liturgy.[84] No doubt there will also be another change in the Devotion in this age of renewal, namely, that it will most probably take on a more obvious liturgical orientation. For this is the mind of the Church as expressed in the Constitution on the Liturgy.[85]

We now take up our brief commentary on Claude de la Columbiere's role in the history of the Devotion. Claude de la Columbiere was the closest collaborator with Margaret Mary in her mission entrusted to her by the Sacred Heart. He was born in 1641, entered the Society of Jesus in 1658, and was ordained priest in 1671. In 1675 he was appointed superior of the Jesuit residence in Pary, and became extraordinary confessor to Margaret Mary's convent. As such, he made acquaintance with the Saint at the height of her revelations from the Sacred Heart. Claude fully confirmed the genuinity of these revelations, and this apparently was his life's special task.

His retreat notes were published after his death which took place on February 15, 1682. These notes not only revealed his own Sacred Heart spirituality, but also related the revelations and mission given to Margaret Mary. This was extremely important. Such testimony in

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[84] Ibid., No. 99. AAS 48 (1956) 341.

[85] Constitution on the Liturgy, op. cit., No. 13. AAS 56 (1964) 103.

Margaret Mary's favor by a man reputed to be of great holiness enabled the Saint's message to be accepted in the convents of her congregation. The religious of these convents in turn influenced others.[86]

However, Claude's activity as regards the Devotion was not limited to the direct assistance he gave Margaret Mary. De Guibert states:

> During his lifetime La Columbiere had a twofold role to fulfill. First of all, he was to be the confidant and adviser of St. Margaret Mary. . . . Later, he was to sow discreetly among the Jesuits the first seeds of this devotion in that distinctive form which it was given at Paray by our Saviour's own will.[87]

Did la Columbiere concentrate his attention on any particular aspect of the Devotion. He seems to have received a special grace to pentrate the depths of Christ's Heart. Charmot maintains that la Columbiere is one of the most reliable guides for the soul who wishes to contemplate the Heart of Christ.[88] We have an example of what Charmot means:

> Two things have touched me very deeply . . .: the first is the disposition in which Christ advanced toward those who had come in search of Him. His heart is plunged in dreadful bitterness; all passions are unleashed inside of Him, all nature is disconcerted, and through all these disorders, these temptations, His heart is borne straight to God . . . it does not waver in choosing the side which virtue, and the highest virtue, suggests. . . . The second thing is the disposition of this same heart with regard to Judas who betrayed Him; to the apostles who shamefully abandoned Him; to the priests and others who were responsible for the persecution He was undergoing. . . . All that could not awaken in Him the slightest

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[86] Stierli, op. cit., 122-23.

[87] De Guibert, The Jesuits Their Spiritual Doctrine and Practice, 395.

[88] F. Charmot, The Sacred Heart and Modern Life, tr. K. Sullivan, 205.

> movement of hatred or indignation. I place before me then this heart without bitterness, without harshness, full of a real tenderness for His enemies.[89]

Together with Fr. la Columbiere there were two other Jesuits intimately connected with Margaret Mary in helping her fulfill the designs of the Sacred Heart. These were Jean Croisset and Joseph Francois Gallifet.

Fr. Jean Croisset eventually assumed a role of closely aiding Margaret Mary in spreading the Devotion. While still in his studies, he came into contact with the writings of Claude and Margaret Mary. Inspired by such, he gave himself wholeheartedly to the cause of devotion to the Sacred Heart. He kept up a frequent correspondence with Margaret Mary, and together they collaborated on plans for the promotion of the Devotion.

Croisset did much for the Devotion through his book, La Devotion au Sacré-Coeur de Notre-Seigneur Jésus-Christ. This book enjoyed many editions and printings, yet there were many attacks made upon it. Amidst other pains he suffered for his role in spreading the Devotion, Croisset saw one edition of his book placed on the Roman Index in 1704. It was not removed until 1887.[90]

While in his studies preparatory to the priesthood, Joseph Francois Galliffet came into contact with Fr. la Columbiere. Under his spiritual direction he was introduced to the spirituality of the Sacred Heart Devotion. This seed of the Devotion thus planted would later grow to maturity, and Fr. Galliffet would become a great apostle of Margaret Mary's message. He wrote a comprehensive work entitled De Cultu Sacrosancti Cordis Dei ac Domini Nostri Jesu Christi. This work treated of the Devotion under its theological, philosophical, psychological, and historical aspects. Galliffet also met with much opposition, and along with St. Margaret Mary, Blessed Claude, and Croisset he was not to see the message of the Sacred Heart fully accepted in his own life-time.[91]

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[89] Bl. Claude de la Columbiere, Oeuvres 6.12, as cited in G. Guitton, Perfect Friend, tr. W. Young, 167.

[90] Ibid., 123-24.

Despite much opposition, the cult of the Sacred Heart continued to spread throughout the Church. Another great milestone in the Devotion's history occurred when the Holy See approved of a request by the Bishops of Poland for a Mass and Office of the Sacred Heart. This approval came on January 26, 1765.[92]

With the suppression of the Society of Jesus in 1773, the Devotion lost many of its staunchest supporters. Again the Devotion experienced its own Gethsemani. In France particularly it was attacked with the most intense hatred. But finally, in 1794, the Devotion rose to a new life which henceforth could not be denied it.[93] Through the Bull Auctorem Fidei the basic theological foundations of the Devotion were impressively and authoritively established.[94]

With such a public approval by the teaching Church, the Devotion flourished. One manner in which the vitality of the Devotion manifested itself was in the large number of religious congregations undertaking the name of the Sacred Heart in one way or another. Others, not so named, would nevertheless draw much of their spiritual nourishment from the Devotion.[95]

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[91] Ibid., 125-26. [92] Williams, op. cit., 132-34.

[93] Ibid., 136.

[94] DB 2661-63.

In 1856 another great event took place which would further stimulate the Devotion's growth. Pius IX, at the request of the French Bishops, extended the Feast of the Sacred Heart to the Universal Church and gave it the role of double major.[96]

1864 marked another outstanding event. In this year Margaret Mary was beatified. On such an occasion, with its attendant documents, decrees, and so forth, the salient points of Our Lord's message to the Saint were emphasized anew.[97]

The Devotion continued its amazing growth. After repeated requests for a more solemn Feast of the Sacred Heart, Rome finally raised such to a double of the first class for the Universal Church. This took place on June 28, 1889.[98] In the same year Leo XIII also consecrated the whole world to the Sacred Heart.[99]

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[95] Williams, op. cit., 141.

[96] Bainvel, Devotion to the Sacred Heart, 304.

[97] Ibid., 305. [98] Ibid., 305.

[99] Stierli, op. cit., 129.

We end our brief survey of the Devotion to the Sacred Heart by calling attention to one last segment of its historical development. This phase begins with Leo XIII's Encyclical *Annum Sacrum* of 1899, continues with Pius XI's *Miserrentissimus Redemptor* of 1928, and culminates in Pius XII's *Haurietis Aquas* of 1956. In this trilogy of great Sacred Heart encyclicals, we find the Devotion admirably proposed under three main aspects. *Annum Sacrum* treats of consecration to the Sacred Heart. *Miserrentissimus Redemptor*, of reparation, and *Haurietis Aquas*, of its theology.

The authoritative teaching of these three encyclicals has thus brilliantly consolidated and established the Devotion's theology and practice which had been developing over the hundreds of years just considered. It is now our task in the following chapter to expose this theology and practice of the Devotion.

CHAPTER III

THE SACRED HEART DEVOTION: ITS OBJECT, PRACTICES, AND ADVANTAGES

Having finished our brief historical survey, we now come to an analysis of the Sacred Heart Devotion considered in itself. In this present chapter we will first consider the object of the Devotion, then, its practices, and finally, the advantages the Devotion offers.

The method we will use is first to consider what the Church's Magisterium has to say on the various aspects of the Devotion. Once we have thus considered the Church's position, we will implement and complement this teaching by adding the thoughts of others as well as our own ideas.

In our recourse to the Magisterium we will quote mainly from the three Encyclicals already referred to--*Annum Sacrum*, *Miserrentissimus Redemptor*, and *Haurietis Aquas*. These form a great trilogy of the teaching Church on the Devotion.[1]

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[1] J. Aldama, "Tres Enciclicas Pontificias Sobre el Culto al Sagrado Corazon," in *Cor Jesu* 1.3: "Las tres enciclicas '*Annum Sacrum*', '*Miserentissimus Redemptor*' y '*Haurietis Aquas*' cierran en el espacio de medio siglo largo las principales enseñanzas del Magisterio eclesiástico sobre el culto al Sagrado Corazón de Jesús.

Cada una de ellas supone un perfilamiento major de la doctrina, dentro de su fundamental continuidad. Y a pesa de todas sus diversidades externas coinciden en la línea general de pensamiento, que sin duda es uno y constante desde León XII a Pío XII.

"Esa unidad y constancia no excluye, como acabamos de indicar, las diferencias entre las tres encíclicas. Pero hay que decir desde el principio que esas diferencias se han exagerado demasiado. Es preciso subrayar sobre todo el hecho de la coincidemcia fundamental, sin negar el progreso y el esclareumiento de la doctrina."

A. Object of the Devotion

First, then, we come to a study of the object of the Devotion. Such a consideration is important for a two-fold reason. First, an analysis of the object gives us a more intelligent appreciation of the Devotion. Secondly, such a study greatly aids the incorporation of the Devotion into one's spiritual life, for the Devotion's various practices flow logically from the nature of the object.

1. Ultimate Object

It is very important to note that in devotion to the Sacred Heart the ultimate object of our devotion is the total Person Christ. It is not the physical Heart as symbol, or even the love of Christ symbolized, which is the ultimate term of the Devotion. Pius XII gives us this teaching:

> There is no one who does not see that this interpretation of sacred images is entirely false. It confines their meaning, which is much broader, within too narrow limits. Catholic theologians, among them St. Thomas, write: "The worship of religion is paid to images not as considered in themselves, nor as things, but as images leading us to God Incarnate. Now, movement to an image as image does not stop at the image, but goes on to the thing it represents. Hence, neither latria nor the virtue of religion is differentiated by the fact that religious worship is paid to the images of Christ."
>
> The veneration paid to images, whose excellence must be determined by what is venerated, or to relics of the bitter sufferings which Our Saviour endured for us or to the picture of the pierced heart of Christ hanging on the Cross, which surpasses everything in force and meaning, is paid to the very person of the Incarnate Word as its final object.[2]

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[2] Haurietis Aquas, op. cit., No. 106-107. AAS 48 (1956) 343: "At hanc sacras imagines interpretandi rationem omnino falsam esse non est quin videat, cum latius patens earundem significatio nimis arctis finibus circumscribatur. Contra atque hi, sentiunt docentque theologi

Quesnell comments on this fact--that the Church goes to the total Person Christ as the ultimate object of the cult of the Sacred Heart:

> A note on how to practice this devotion: in general, each one of us is free to do it as he personally finds best. We are certainly not required to go through the heart to the Person of Christ, as if through one thing to another. By far the greater number of the Church's prayers for this cult are directed immediately to Christ as to a Person, and only make indirect mention of the heart: "O Jesus . . . for all the intentions of thy Sacred Heart . . . ", in the Morning Offering for example. So too do the official acts of consecration, and the vast majority of the prayers and hymns of the Breviary. We can certainly do the same.[3]

The total Person Christ, then, is the ultimate term of the Sacred Heart Devotion, as is His total Person in any devotion concerning Him. Why, then, do we have different devotions in honor of Christ? The answer is, simply, that different devotions to Christ emphasize different aspects or mysteries of His Person and life.

For instance, devotion to Christ in His Passion as the Passionists preach, emphasizes the Person Christ in His sufferings, as does devotion to the Five Wounds. Devotion to the Holy Childhood considers Christ as He is contemplated in the mysteries of His Nativity and of His early life at Nazareth. These devotions, and others like them have their own

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catholici, e quibus S. Thomas haec scribit: 'Imaginibus non exhibetur religionis cultus, secundum quod in seipsis considerantur, quasi res quaedam: sed secundum quod sunt imagines ducentes in Deum incarnatum. Motus autem qui est in imaginem, prout est imago, non sistit in ipsa, sed tendit in id cuius est imago. Et ideo ex hoc quod imaginibus Christi exhibetur religionis cultus, non diversificatur ratio latriae, nec virtus religionis'. Ad ipsam igitur Verbi Incarnati Personam, ut ad finem, dirigitur cultus qui, comparate sane aestimandus, imaginibus adhibetur, sive, reliquiae sunt ad acerba, quae Servator nostra causa pertulit, tormenta pertinentes, sive simulacrum ipsum, vi atque significatione cetera superans omnia, scilicet transverberatum Cor Christi in crucem acti."

[3] Q. Quesnell, "The Theology of the Sacred Heart," Irish Theological Quarterly 25 (1958) 290.

special, proper, and immediate object. However, all such devotions terminate ultimately, not in this special object, but in Christ's total Person.[4]

In Devotion to the Sacred Heart, therefore, there is a special aspect of the Person Christ which receives our attention. Or, to put it in other words, in this Devotion we consider Christ under a certain formality which is not present, at least primarily, in other devotions aimed at His Person. In this devotion, then, we have to consider the special object which differentiates it from other devotions to Christ.

2. Special Object

The special object of the Devotion has a twofold aspect--a material aspect and a spiritual aspect. The material object is none other than the physical Heart of our Lord considered as the symbol of His threefold love with which Christ loves His Father and us. This love, in turn, is the spiritual or formal part of the special object.

In Haurietis Aquas Pius XII speaks to us of the spiritual and material elements of this special object. He tells us that Christ's Heart is correctly considered as the chief index and symbol of the threefold love with which Christ loves His Heavenly Father and all mankind. Then the Holy Father considers specifically each division of this threefold love. First of all, the Pope states that Christ's Heart symbolizes His divine love, a love which He has in common with the Father and the Holy Spirit. However, only in Christ is this divine love manifested to us through a human body.

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[4] C. Marmion, Christ in His Mysteries, tr. M. St. Thomas, 365-6.

Secondly, the Heart of Christ symbolizes the supernatural love infused into His soul, a love which sanctifies the human will of Christ. The beatific and infused knowledge in Christ enlightens and directs the action of His will thus sanctified.

Finally, in a very direct and natural manner, Christ's Heart symbolizes the love of the sensible part of His nature. In this regard Pius XII points out that the body of Christ, formed in Mary's womb through the operation of the Holy Spirit, is endowed with the most perfect capacity for perception and feeling.[5]

As just pointed out, the divine element of the threefold love is shared by Father, Son, and Holy Spirit.[6] Ultimately, then, we are devoted to Trinitarian love through devotion to the Sacred Heart. Pius XII affirms this in another passage of Haurietis Aquas.[7]

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[5] Haurietis Aquas, op. cit., No. 65. AAS 48 (1956) 327-28: "Quemobrem iure meritoque Incarnati Verbi Cor praecipuus consideratur index et symbolus triplicis illius amoris, quo Divinus Redemptor Aeternum Patrem hominesque universos continenter adamat. Symbolus nempe est divini illius amoris, quem cum Patre et Spiritu Sancto communicat, sed qui tamen in ipso tantum, utpote in Verbo, quod caro factum est, per caducum et fragile humanum corpus nobis manifestatur, quandoquidem 'in ipso inhabitat omnis plenitudo divinitatis corporaliter'. Symbolus praeterea est incensissime illius caritatis, quae, eius in animum infusa, humanum ditat Christi voluntatem, et cuius actus duplici scientia perfectissima collustratur et dirigitur, hoc est beata et indita vel infusa. Ac denique--idque modo magis naturali ac directo--sensibilis quoque affectus symbolus est, cum Jesu Christi corpus, in sinu Virginis Mariae Spiritus Sancti opera formatum, sentiendi percipiendique vi polleat perfectissima, magis utique quam cetera omnia hominum corpora."

[6] For a thorough development of this concept of Christ's Heart as symbol of Trinitarian love, cf. L. Ciappi, "La SS. Triniti e il Cuore SS. di Gesu," in Cor Jesu, 1. 117-147.

While considering Christ's Heart as symbol, and in light of our future consideration of reparation, it is important to note here that Christ's love for men has been sinned against. The wound in Christ's Heart symbolizes this fact for us, since Christ's Heart was pierced upon Calvary as He made satisfaction for men's sins.[8]

The Heart of Christ is symbolic of something further still. It also symbolizes Christ's whole interior life in so far as this life is informed by charity. Consequently, in devotion to Christ's Heart we not only contemplate and honor the threefold love, but also His joys and sorrows, His mercy and kindness, His meekness and humility, His generosity and fortitude. In short, we honor all His virtues and sentiments, His entire moral and affective life.[9]

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[7] Ibid., No. 88: "We think that Our statements, confirmed by the teaching of the Gospel, have made it clear that essentially this devotion is nothing else than devotion to the human and divine love of the Incarnate Word and to the love which the Heavenly Father and the Holy Ghost have for sinful men." AAS 48 (1956) 337-8: "Putamus autem aniadversiones has Nostras, quae Evangelii luce collustrantur, in comperto posuisse hunc cultum nihil aliud, ad summam quod pertinet, esse nisi Incarnati Verbi divini humanique amoris cultum, atque etiam nisi illius amoris cultum, quo caelestis quoque Pater et Spiritus Sanctus peccatores homines prosequuntur. . . ."

[8] Haurietis Aquas, op. cit., No. 75. AAS 48 (1956) 333.

[9] I. Bilograssi, "De Obiecto Cultus SS. Cordis Jesu in Litt. Encycl. 'Haurietis Aquas'," in Cor Jesu 2.112: "Quare cultus obiectum non solum amorem divinum et humanum compectitur, sed etiam affectus quos ex vi amoris expertus est et virtutes quas exercuit Christus Dominus. Dum affectus et virtutes ex amore ortas consideramus, per Cor ascendimus ad integram vitam Christi interiorem, adeoque Cor summam totius mysterii Redemptionis quodammodo continet."

Summarizing what we have said about the total object of the Sacred Heart Devotion, we can say the following: the ultimate object or term is the Person Christ in all His concrete totality. The special aspect under which we consider Christ in this Devotion gives us its special object. In the cult of the Sacred Heart we consider Christ loving us and showing us His Heart as a symbol of this love. This love is three-fold--divine, spiritual, and sensible. But because Christ shares His divine love with the Father and the Holy Spirit, we say that the love of all three Divine Persons for men is symbolized by Christ's Heart. Finally, since charity is the form of all the virtues, it is also correct to say that Christ's Heart is symbolic of His entire interior life.

The Person Christ considered under such aspects, then, is the object of our devotion in the Sacred Heart cult. Taking devotion in the Thomistic sense[10] as a readiness of will to give oneself to the service of God--and in the Sacred Heart Devotion such readiness is aimed at the interests of the Sacred Heart--we can give a summary, workable definition of Devotion to the Sacred Heart. Such a definition, although it does not go into detail, has the advantage of brevity while implicitly including all that has been said above: Devotion to the Sacred Heart is devotion to the Person Christ loving us and showing us His Heart as a symbol of this love. Even better, we can take the words of Pius XII:

> . . . we readily understand that devotion to the Most Sacred Heart of Jesus is essentially devotion to the love with which God loved us through Jesus and is at the same time an enlivening of our love for God and man. Or, to put it in other words,

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[10] St. Thomas, S.T., II-II, q. 82, a.l.

> this devotion is directed to God's love for us in order to adore Him, to thank Him and to spend our lives imitating Him.[11]

3. The Value of Christ's Heart as Symbol

One may say that it is true that we must constantly remind ourselves of the love God has shown us in Christ Jesus. But why do we need Christ's Heart as a symbol to remind us of this? Does not Christ Himself in His entire Person so remind us?

Quesnell has an answer to such an objection. He says it is not sufficient to say that one has images of Christ irrespective of His Heart and that such are adequate reminders of His love. Such are not enough because Christ is more than just loving. He is the perfect model of every conceivable virtue, and thus summarizes in Himself the perfection of mankind. He is the aspiration and highest ideal of our entire human race. A picture or image of Him can recall to mind such aspects, as well as many others--and this is as it should be. Yet the aspect which Christ and His Church have stressed as most important for our times is that of Christ as merciful and redemptive Lover. This is the aspect which is most likely to direct the faithful to the essence of our religion. It is highly appropriate, then, that we have a symbol to remind us explicitly and immediately of this one aspect. We have such a symbol in Christ's Heart.[12]

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[11] Haurietis Aquas, op. cit., No. 116. AAS 48 (1956) 345: ". . . facile colligimus cultum Sacratissimi Cordis Jesu, ad ipsam rei naturam quod attinet, esse cultum amoris, quo Deus per Iesum nos dilexit, ac simul nostri exercitationem amoris, quo in Deum et in ceteros ferimur homines; vel, ut aliis utamur verbis, huiusmodi cultus in amorem Dei erga nos intenditur, in eum nempe qui adoretur, cui gratiae agantur, cuius ad imitationem vivatur. . . ."

[12] Quesnell, op. cit., 291.

Elaborating upon the thought of Quesnell, we can say that it is through God's Providence that Devotion to the Sacred Heart has taken such strong root in the Church. Certainly, then, we can say in general that it is surely better to make use of the providential means of Christ's Heart to remind ourselves of His Redemptive love for us. If God has given us such a means to help us to realize His love for us, and to help us love Him in return, it simply seems to be the part of supernatural prudence to make use of such a means according to the movements of grace. This is especially true since the Church has again and again exhorted the faithful to make use of this Devotion in order the better to fulfill God's designs in their lives. This exhortation of the Church has continued right up to the present time through the recent statement of Paul VI,[13] as pointed out in Chapter I. Consequently, the teaching Church considers devotion to the Sacred Heart completely relevant to our present age of renewal.

Pius XII points out why Christ's Heart is the most excellent symbol of His love. He begins by telling us that there is a twofold reason why we adore the Heart of Christ. The first is founded on the teaching that His Heart, as well as all the members of His sacred body, is hypostatically united to the Person of the Divine Word. Therefore it must receive the same adoration which the Church directs towards the Person of the Incarnate Son of God. The Pope states that we are dealing here with an article of Catholic faith solemnly defined in the Council of Ephesus and the second Council of Constantinople.

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[13] Paul VI, Investigabiles devitias Christi, AAS 57 (1965) 300.

The Holy Father next gives us the second reason why we adore Christ's Heart, and here we arrive directly to the point at hand. The Pope says that the Heart of Christ, more so than all the other members of His holy body, is the natural sign and symbol of His great love for all men.[14]

It seems, then, that the teaching Church has made Her wish as clear as possible. Namely, that She desires the faithful to utilize the Heart of Christ which has been providentially given to us as the most excellent symbol of God's redemptive love in Christ.

B. Practices of the Devotion

Christ has shown us His wounded Heart for a definite purpose. He has told us of His great love for us in order that we may respond to this love. We so respond through various practices of the Devotion which we will now consider.

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[14] Haurietis Aquas, op. cit., No. 23-4. AAS 48 (1956) 316-17: "Iamvero vobis profecto exploratum est, Venerabiles Fratres, eiusmodi causam duplicem esse. Altera nempe, quae ad cetera quoque pertinet sacrosancta Iesu Christi corporis membra, eo principio innititur, quo novimus eius Cor, utpote nobilissimam humanae naturae partem, Divini Verbi Personae hypostatice coniungi; ideoque ei tribuendum esse eundem adorationis cultum, quo Ecclesia Personam ipsius Filii Dei Incarnati honorat. De veritate agitur catholica fide retinenda, cum iam in Oecumenicis Conciliis Ephesino et Constantinopolitano II sollemniter sancita fuerit. Altera vero, quae peculiari modo ad Divini Redemptoris Cor pertinet, ac peculiari itidem ratione postulat latriae cultum eidem tribuendum, ex eo oritur quod Cor eius, magis quam cetera omnia eius corporis membra, immensae eius caritatis erga hominum genus naturalis index seu symbolus est. 'Inest in Sacro Corde, ut Decessor Noster imm. mem. Leo XIII animadvertebat, symbolum atque expressa imago infinitae Iesu Christi caritatis, quae movet ipsa nos ad amandum mutuo'."

1. Return of Love to the Sacred Heart

The principal practice of the Devotion is a return of love to the Sacred Heart.[15] In His apparitions to St. Margaret Mary, Christ gave stress to this great desire to be loved by men. Of course, neither this fact nor any other concerning the Devotion rests exclusively upon these apparitions, as Pius XII patently shows throughout Haurietis Aquas.[16] Yet the Church does recognize Margaret Mary's role in the history of the Devotion.[17] Consequently, we can safely listen to the words which Our Lord

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[15] Haurietis Aquas, op. cit., No. 116. AAS 48 (1956) 345.

[16] J. Aldama, "Tres Encíclicas Pontificias sobre el Culto al Sagrado Corazón," in Cor Jesu 1. 9-10.

[17] Haurietis Aquas, op. cit., No. 93-5: "Among those who have promoted this most excellent devotion, St. Margaret Mary Alacoque occupies the chief place of honor. Inflamed with great zeal and with the aid of her spiritual director, Blessed Claude de la Colombiere, she succeeded in her efforts, not without the great admiration of the faithful, to have this devotion rich in spiritual blessings established and clearly distinguished from other forms of Christian piety by the special nature of its acts of love and reparation. A review of the history of the period in which this devotion to the Most Sacred Heart of Jesus began is enough to increase our clear understanding that its marvelous progress is due to the fact that this devotion is in perfect accord with the nature of the Christian religion, which is indeed a religion of love.

"Therefore, we must not say that this devotion began because it was privately revealed by God or that it suddenly came into existence in the Church, but rather that it is the spontaneous flowering of a living and fervent faith by which men filled with supernatural grace were led to adore the Redeemer and His glorious wounds as symbols of His boundless love which stirred their souls to the very depths.

"Consequently, as is obvious, the revelations made to St. Margaret Mary added nothing new to Catholic doctrine. The significance of these revelations lies in this, that Christ the Lord--showing His Most Sacred Heart--willed in an extraordinary and special way to call the minds of men to the contemplation and veneration of the mystery of God's most merciful love for the human race." AAS 48 (1956) 339-40: "At potissimum profecto locum in iis, qui nobilissimum hoc religionis genus promoverunt, obtinet S. Margarita Maria Alacoque, quae, B. Claudio de la Colombiere, has addressed to her. His apparitions to her merely highlighted for us truths which we could derive for ourselves by an analysis of the Devotion. The apparitions, however, make such an analysis easier.

Margaret Mary tells us of one of these apparitions, as described in the previous chapter. She states that Christ showed her His great desire of being loved by men and of saving them from the paths of ruin into which Satan leads so many. To achieve such ends Christ told Margaret Mary of His design to reveal His Heart to men with its multiple treasure of love, mercy, salvation, and sanctification. Those who render and procure honor and love for Him could thus avail themselves of these immense treasures of His Sacred Heart.[18]

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pietatis magistro ipsius, adiutricem praebente operam, id, praeclaro studio incensa, est assecuta, ut huiusmodi cultus ratio tot aucta incrementis, non sine magna christifidelium admiratione, constituetur, atque, amoris et satisfactionis proprietatibus insignis, a ceteris distingueretur pietatis christianae formis.

"Satis est hanc memoriam illius aetatis, qua hic Sacratissimi Cordis Iesu cultus augescebat, repetere, ut plane intellégamus mirabilem eius progressionem esse ex eo profectam quod cum natura christianae religionis omnino congrueret, quippe quae esset religio amoris. Cultum ergo huiusmodi non inde exordium sumpsisse dicendum est, quod a Deo sit privatim patefactus, neque repente in Ecclesia exstitisse; sed e fide vivida fervidaque sponte effloruisse pietate, qua homines, supernis cumulati muneribus, in adorandum Redemptorem et gloriosa eius vulnera erant affecti, immensi amoris eiusdem quasi testimonia perfringentia animos quam maxime. Proinde, ut patet, ea, quae S. Margaritae Mariae revelata sunt, nihil novi doctrinae catholicae attulerunt. Earum autem momentum in eo est, quod Christus Dominus--Sacratissimum Cor suum ostendens--modo extraordinario et singulari mentes hominum ad mysterium amoris misericordissimi Dei erga genus humanum contemplandum colendumque advocare voluit."

[18] A. Herbst, The Letters of Saint Margaret Mary Alacoque, 230. (Letter to Fr. Croisset, Nov. 3, 1689).

Therefore Christ the Sacred Heart calls for the love of each of us. His Heart, consequently, is not just a symbol of His great personal love toward each of us, but It is also symbolic of His vehement desire to be loved by each of us in return.[19] We must always remember this two-faceted message of Christ in revealing His Heart to us. Both elements are extremely important. On the one hand, the importance of the one element--of interiorly realizing Christ's personal love for each individual--is perhaps often underestimated by numerous Catholics. A lack of such realization can result in a stunted growth of the Christian life, for the life of grace has its difficulties as it grows to maturity. Sometimes these difficulties are great, even apparently insurmountable to the person experiencing them. Such difficulties cannot be successfully dealt with unless the Christian has a firm conviction that Christ loves him with an intense love, a love which is all-powerful and operative. The Christian must have a firm, experiential conviction that Christ's love for him is greater than all the various difficulties which can arise in the supernatural life.

Yet to interiorly realize Christ's love for us is not enough, important as this realization is. Merely to so realize Christ's love and not to love Him in return would put the Christian in a worse state. To love Christ in return for His redemptive love is, then, the other half of the covenant-relationship through which Christians are bound to God in and through Christ.

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[19] *Haurietis Aquas*, *op. cit.*, No. 6-7. *AAS* 48 (1956) 311.

a) Consecration to the Sacred Heart

The Church has urged the faithful to make this return of love to Christ in the form of consecration to the Sacred Heart. Such consecration is truly a gift of self to Christ out of love. Leo XIII says of this consecration:

> And since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we would consecrate ourselves to His most Sacred Heart--an act which is nothing else than an offering and a binding of one's self to Jesus Christ, seeing that whatever honor, veneration, and love is given to this divine Heart is really and truly given to Christ Himself.
>
> For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety. . . .[20]

Pius XI in his turn points out the place of consecration in the practice of the Devotion. Although he himself is writing principally of reparation, he gives pre-eminence to the act of consecration to the Sacred Heart.[21]

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[20] *Annum Sacrum*, *op. cit.*, No. 8-9. *ASS* 31 (1899) 649: "Quoniamque inest in Sacro Corde symbolum atque expressa imago infinitae Jesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicare se Cordi eius augustissimo: quod tamen nihil est aliud quam dedere atque obligare se Jesu Christo, quia quidquid honoris, obsequii, pietatis, divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi.

"Itaque ad istiusmodi devotionem voluntate suscipiendam excitamus cohortamurque quotquot divinissimum Cor et noscant et diligant. . . ."

[21] *Misserentissimus Redemptor*, *op. cit.*, No. 5. *AAS* 20 (1928) 167: "At certe inter cetera illa, quae proprie ad Sacrastissimi Cordis cultum pertinent, pia eminet ac memoranda est consecratio, qua, nos nostraque omnia aeternae Numinis caritati accepta referentes, divino Iesu Cordi devovemus. Eiusmodi autem devotionis officium, cum, quantum averet sibi ab hominibus reddi, non tam iure suo quam immensa in nos caritate permotus, Salvator Noster innocentissimam Cordis sui discipulam Margaritam Mariam docuisset. . . ."

Pius XII reiterates the importance of consecration to the Sacred Heart:

> This intimate bond which, according to Sacred Scripture, exists between the divine charity that must burn in the souls of the faithful and the Holy Ghost, clearly shows to all, venerable brothers, the real nature of devotion to the Sacred Heart of Jesus Christ. For it is perfectly clear that this devotion, if we examine its proper nature, is the highest act of religion.
>
> It demands the full and absolute determination of surrendering and consecrating oneself to the love of the Divine Redeemer. The wounded heart of the Saviour is the loving sign and symbol of that love. It is likewise clear, even to a greater degree, that this devotion especially declares that we must repay divine love with our own love.[22]

This surrender of oneself to Christ in consecration out of love touches the very essence of Christianity.[23] When the Christian makes such a living consecration or commitment to Christ, that Christian is actually telling Christ that he is willing to assume his part in Salvation History. He is saying that he is willing to assume his part in the life of the Body of Christ, which is the Church. The Church, indeed, is the Mystical Christ which works in union with the Head, Christ, to complete the work of the Redemption.

Some two thousand years ago Christ walked this earth in His human nature, teaching, healing the sick, forgiving sins, extending His mercy and kindness. By such a life which culminated in His Passion, Resurrection, and Ascension, Christ redeemed the world. This objective redemption was accomplished by Christ alone. Through it he won for men of all time the necessary graces for their salvation and sanctification.

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[22] Haurietis Aquas, op. cit., No. 6-7. AAS 48 (1956) 311: "Arctissimus hic nexus, quem Sacra Eloquia inter divinum caritatem, quae in christianorum animis exardescat oportet, ac Spiritum Sanctum intercedere asseverant--qui quidem per se Amor est--luculenter nobis omnibus demonstrat, Venerabiles Fratres, intimam naturam ipsam illius cultus, qui Sacratissimo Iesu Christi Cordi adhibendus est. Etenim, ut prorsus constat hunc cultum, si peculiarem eius naturam consideremus, excellentissimum esse religionis actum, quatenus plenam et absolutissimam se devovendi et consecrandi voluntatem a nobis postulet Divini Redemptoris amori, cuius vulneratum Cor vivax est index et signum; ita constat pariter, quin immo altiore quodam modo, hunc eundem cultum id potissimum prae se ferre, ut Divinum Amorem amore nostro redamemus."

[23] Haurietis Aquas, op. cit., No. 114. AAS 48 (1956) 344.

However, it is necessary that such graces be distributed to each individual as this individual plays out his part in the drama of human existence. Such a distribution of grace to individuals is the work of the subjective redemption. Unlike the work of the objective redemption, Christ does not execute the subjective redemption alone. Rather it is He in union with the members of His Mystical Body, the Church, who complete the work of the redemption.[24]

Christ walked this earth those many years ago in His physical body, and through such a body objectively redeemed the world. Today He still walks the earth completing His work of Redemption. However, He now walks the earth according to a different type of existence. He does not walk the earth in His physical body, but rather in His Mystical Body, the Church. Christ, then, through the members of His Church, continues to be present to men as He teaches, administers the sacraments, extends His mercy--all done through the members of the Mystical Christ, the Church. This Mystical Christ, in turn, derives all supernatural power from the Head, Christ, Who reigns gloriously in Heaven with the Father and the Holy Spirit.

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[24] Mystici Corporis, America Press ed., No. 55. AAS 35 (1943) 213.

Pius XII sums all of this up very succinctly in the Encyclical Mystici Corporis: "The Church, then, no less than each of her holy members can make this thought of the Apostle her own. 'And I live, now not I; but Christ liveth in me.'"[25]

This mission which the Church has, although a great responsibility, is also a great privilege. So it is also for the individual Christian within the Church. Christ asks of him an unique role to fulfill in the continued working--out of Salvation History. No one else can fulfill this unique role except the individual Christian in question. This is so because there is no other human person in the history of mankind exactly like another. Each Christian is an unique imitation of the Trinity. Through each Christian Christ wants to continue His Incarnation and Redemption in a special way. Each member of the Church is called upon to offer Christ a new humanity through which Christ may express himself to the world. Van Kaam brings out well the splendor of each Christian's vocation:

> The religious personality knows himself as a unique creation with an irreplaceable divine vocation. He knows that God has called him from eternity to be an unique expression of divine goodness, truth, and beauty. If he is a Christian, he realizes that Christ desires to live in him in an individual way. Every Christian personality is a new and special manifestation of Christ that did not exist before him and will not repeat itself after him. Therefore, as long as a Christian is not a personality he has not fulfilled the project of God concerning him. He has not yet given to Christ full possibility of incarnating Himself in a new and surprising way among humanity, for the divine incarnation is a mystery in which each Christian personality participates.[26]

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[25] Mistici Corporis, op. cit., No. 70. AAS 35 (1943) 220: "Ecclesia igitur haud aliter ac sancta eius omnia membra, grandem hanc Apostoli sententiam sibi sumere potest: 'Vivo autem; iam non ego; vivit vero in me Christus.'"

[26] A. Van Kaam, Religion and Personality, 44.

We see, consequently, the grandeur of each Christian's vocation and the deep involvement in the work of Christ which such a vocation demands.[27] All of what we have said of this vocation of the Christian within the life of the Church is contained in consecration to the Sacred Heart. This consecration, made in love out of response to Christ's love, is truly understood only if we consider it in the light of this total Christian vocation.

Therefore, it is a fallacy to say that Devotion to the Sacred Heart gives rises to a too-individualistic spirituality, to a "Jesus and I" type of Christianity. Let us examine this point a little more in detail.

There is no doubt that some have abused Devotion to the Sacred Heart and have thus become too individualistic in their spirituality. Yet we know that any holy doctrine can be abused. True consecration to the Sacred Heart is nothing else but total commitment to the Person Christ and to His cause. Such consecration should be intensely apostolic and out-going in the loving service of others, for as implied above such consecration really means that the Christian is giving Christ his total person so that Christ may live anew in this particular Christian. Consequently, the deep personal bond of love between the Sacred Heart and the consecrated Christian is not meant to remain merely such a relationship with Christ. Such a consecration is meant to flower into the fullest possible development of the Christian vocation. The Christian, convinced of Christ's love for him, and he in turn on fire with love for Christ, is intensely apostolic.

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[27] Constitution on the Church, NCWC ed., No. 2-8. AAS 57 (1965) 5-12.

We must, then, disagree with Gutzwiller who seems to say that the Sacred Heart Devotion gives rise to an individualistic approach to the Christian life. He states that the Devotion served a highly useful purpose during the age of Jansenism. It counteracted the exaggerated reserve towards God characteriatic of this period. Since the Devotion helped to develop a holy familiarity with Christ, Gutzwiller admits that it was a useful aid in perfecting one's personal union with God. But since Gutzwiller sees the present-day Christian as being called to christianize the world, he wonders whether the Devotion is sufficiently relevant for today.[28]

It seems to us that Gutzweiller wrongly conceives of the Christian's personal union with Christ. He seems to imply that there is an opposition between such union and apostolic concern and action. We hope our discussion above concerning consecration to the Sacred Heart has made sufficiently manifest the fallacy of Gutzweiller's position.

As demonstrated above, consecration to the Sacred Heart means total commitment to the Person Christ and to His cause. Such consecration includes the same realities as biblical faith, a concept popular today. The similarities between consecration and biblical faith are illustrated in the following comment by Vawter:

> 'Believe', which is cognate with words in other Germanic languages for 'faith' . . . is related to the obsolete verb 'belove', found now only in the passive. When we say, therefore, that we believe--or, to be sure, when our ancestors said it--we express much more than a mere intellectual assent.

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[28] R. Gutzwiller, "The Opposition" in Heart of the Saviour, 13.

> We express commitment, engagement, that giving over of the whole self that is entailed in what we call 'love'.[29]

Therefore, whether we speak of biblical faith, commitment to Christ, response to Christ, or consecration to the Sacred Heart, we are expressing basically the same reality. The concept of this consecration can well include these other concepts. It will thus be enriched and more meaningful to the present-day Christian. On the other hand, the concept of consecration to the Sacred Heart can aid these other concepts. For in Christ's Heart we have a striking symbol of the two-way love involved in commitment, response, or biblical faith. This two-way love, we know, is the bond of the New Covenant which the Father, through Christ, has established between Himself and His People.

b) Consecration and Imitation of Christ

Imitation of Christ is closely connected with consecration to the Sacred Heart. This is so because of the very nature of commitment or consecration to Christ. As we have said above, true consecration to Christ means that the Christian desires to put himself totally at the disposal of Christ. Christ wants such a total dedication so that He may re-incarnate Himself in a new humanity. If Christ is so to re-incarnate Himself, imitation of Christ on the part of the consecrated Christian is necessarily involved.

As regards this role of imitation of Christ within the practice of the Devotion, St. Margaret Mary has something to tell us. In a letter to one of her sisters in religion, she speaks of imitation of Christ.

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[29] B. Vawter, "Biblical Idea of Faith," Worship 34 (1960) 443.

She says that since love tends to make lovers alike, we should model our lives after that of the Sacred Heart. Such is His ardent desire.[30] In another letter Margaret Mary states that by devotion to the Sacred Heart she understands conformity with Christ's virtues as well as prayers.[31]

The teaching Church herself puts before us the intimate connection between the Devotion and the imitation of Christ. We see this in the words of Pius XI previously quoted:

> Are we not to see, Venerable Brothers, in that blessed sign and in the devotion which flows from it, the very substance of our holy religion, as well as the rules to guide us toward a more perfect form of life, since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to imitate Him more generously than we have heretofore done?[32]

We have, then, in the Sacred Heart, the motive and model we need for imitation of Him. We have seen before that Christ's Heart is symbolic not only of His threefold love, but also of His entire interior life. Consequently, the Christian has in Christ's Heart an exemplar for any and all virtues. It is not our intention here to comment on each of these in particular. Rather, we will discuss a few key virtues symbolized by the Heart of Christ. Such will serve as an example of what is meant by imitation of the Sacred Heart.

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[30] C. Herbst, *The Letters of St. Margaret Mary Alacoque*, 75. (Letter to Sr. Morant, 1686).

[31] *Ibid.*, 101. (Letter to Sr. de Thélis, Sept., 1687).

[32] *Miserentissimus Redemptor*, *op. cit.*, No. 4. *AAS* 20 (1928) 167: "Ac jure id quidem, Venerabiles Fratres; in illo enim auspicatissimo signo atque in ea, quae exinde consequitur, pietatis forma nonne totius religionis summa atque adeo perfectionis vitae norma continetur, quippe quae et ad Christum Dominum penitus cognoscendum mentes conducat expeditus et ad eundem vehementius diligendum pressiusque imitandum animos inflectat efficacius? Nemo igitur miretur, hanc probatissimam religionis formam decessores Nostros continenter et a calumniatorum criminationibus vindicasse et summis laudibus extulisse et vehementi provexisse studio, prout temporum rerumque rationes postularent."

We will consider the fact that Christ's Heart is preeminently symbolic of His love for His Heavenly Father and for all men.[33] Consequently, our principal imitation of the Sacred Heart consists in reproducing in ourselves a similar two-fold love. First, we will consider Christ's love for His Father.

Christ's whole life was lived out of love for His Father. True, His Heart was also consumed with love for men. Yet this great love for men was based on, and subordinated to, the love of His Father. Numerous places in Scripture point this out. For instance: "And he who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him."[34] "My food is to do the will of him who sent me, to accomplish his work."[35] "As I hear, I judge, and my judgment is just because I seek not my own will, but the will of him who sent me."[36] "Then said I, 'Behold, I come--(in the head of the book it is written of me)--to do thy will, O God'."[37]

Throughout the ages of Christianity saints, theologians, and spiritual masters have commented on this great principle of Christ's life--

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[33] Haurietis Aquas, op. cit., No. 65. AAS 48 (1956) 327.

[34] Jn 8/29.

[35] Jn 4/34.

[36] Jn 5/30.

[37] Heb. 10/7.

His loving conformity to His Father's will. Some have greatly stressed this principle of the Christian life, putting it as the summation of their teaching. Among these are St. Teresa of Avila,[38] St. John of the Cross,[39] St. Ignatius Loyola,[40] and St. Alphonsus Ligouri.[41] The moderns are no exception. No less a theologian than Schillebeeck, who has so brilliantly written of the meaning of Christ in His Incarnation, sees in Christ's loving submission to His Father's will the summary of His entire life:

> Hence in the Incarnate Son, the Son's intimacy of life with the Father enters into the sphere of creation and therefore of true dependence. For indeed to be man is to be a creature. This also means that the man Jesus' intimacy of life with the Father becomes, in Christ, a truly loving obedience. Dependence now enters the **relation** of love. As the revelation of this reality-within-God, the human life of Christ is the expression of adoration of God. As man, Christ is supreme worship of God in a human way, in the world of fellow men and things. The whole of the earthly life of Christ is loving obedience to the Father, lived in all the common situations of the life of man. In its actual content his human life becomes the religious expression of his abiding submission to the holy will of the Father, in spite of everything, in spite of death itself. This is the whole content of his human life; not something outside it or over and above it.[42]

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[38] St. Teresa, Interior Castle, tr. A. Peers, 2. Mansion 2, 216-17.

[39] St. John of the Cross, Collected Works of St. John of the Cross, tr. K. Kavanaugh, Spiritual Canticle, Stanza 37, 549-53.

[40] J. De Giubert, The Jesuits, Their Spiritual Doctrine and Practice, tr. W. Young, 180.

[41] P. Pourrat, Christian Spirituality, 2. 384.

[42] E. Schillebeeckx, Christ the Sacrament of the Encounter with God, tr. P. Barrett, 29.

Therefore, the Christian consecrated to the Sacred Heart has Christ giving Him this example--His constant, loving submission to the Father's will. Christ's Heart is symbolic of this love. In this example of Christ His followers have all they need to fully develop their life of grace. For in loving conformity to the Father's will in union with Christ is found all sanctity.

This summary principle of Christian perfection is as consoling as it is concise. This is so because God's will is always adapted to one's state of life and particular stage of spiritual development. All that is needed for constant growth in the sporitual life is a daily, loving response in union with Christ to the Father's will. Response to this will, confronting the Christian daily in so very many different ways, assures the making of the perfect Christian, of the new man formed in Jesus Christ. In the Heart of Christ the Christian has the symbol, motivation, and strength to achieve such a response.

If Christ's love for His Father is the chief virtue of His Sacred Heart which we must imitate, surely in second place comes love of neighbor.[43] Christ gave of Himself, even to death, for the love of all men. It is significant that the end of His mortal life was symbolized on Calvary by the piercing of His side and Heart. Pius XII says:

> What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart, which the lance actually touched with its stroke, inasmuch as the soldier pierced it so that he might be clearly certain of the death of Jesus Christ fixed to the Cross.[44]

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[43] Haurietis Aquas, op. cit., No. 65. AAS 48 (1956) 327.

[44] Ibid., No. 75. AAS 48 (1956) 334: "Quod heic de latere Christi scribitur, a milite vulnerato et aperto, idem de Corde eius dicendum est quod profecto lancea suo ictu attigit, quandoquidem miles ea de causa eam vibraverat, ut de Iesu Christi cruci fixi morte certo modo constaret."

Consequently, in the wounded Heart of Christ we certainly have the prime symbol of what love of neighbor means. Therefore, to be consecrated to the Sacred Heart means to be on fire with love of men. It means to be vitally concerned with others' salvation and perfection and to be willing to suffer for such. This love for others must embrace all men, just as Christ's did. We can at least pray for all men, even though space and other limitations prevent us from loving them in a more direct manner.[45]

There is one facet of love of neighbor we would like to single out here. It is this--that as far as possible our love for our fellow-men must not only be spiritual and supernatural, but it must also be sensible. Pius XII, to reiterate, has told us that Christ's Heart is symbolic of His sensible love as well as of His divine and human-spiritual:

> Finally, in a more direct and natural manner, it is a symbol also of sensible love, since the body of Jesus Christ, formed through the operation of the Holy Ghost in the womb of the Virgin Mary, has a most perfect capacity for feeling and perception, much more than the bodies of all other men.[46]

In imitation of the Sacred Heart, then, the Christian must not be afraid to love with affection and warmth. The proper safeguards, of course, must always be adhered to. Yet the possible dangers involved in loving one another with warmth and affection should not prevent Christians from such action. Practically every moral action has some risk attached to it. The mature Christian must realize this and make allowance for it.

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[45] The Apostleship of Prayer, A Theological and Pastoral Guide, 56-7.

[46] Haurietis Aquas, op. cit., No. 65. AAS 48 (1956) 328: "Ac denique--idque modo magis naturali ac directo--sensibilis quoque affectus symbolus est, cum Iesu Christi corpus, in sinu Virginis mariae Spiritus Sancti opera formatum, sentiendi percipiendique vi polleat perfectissima, magis utique quam cetera omnia hominum corpora."

This concept of loving with warmth and affection has particular meaning today for those called to a life of virginity in the Church. Previously, the dangers of loving with human feeling have been possibly overstressed with resulting evils to the affective lives of the persons involved. Cardegna comments on the problem.

He says that the negative treatment of particular friendships in spiritual books has resulted in the unfortunate consequence of implicitly banning all human friendships. Such spiritual literature seems to manifest a deeply-rooted mis-giving concerning the human emotions. The ideal religious has been portrayed as one who seemingly has achieved complete control of his feelings and never displays such. He possesses a strong will and is well-disciplined. But he is also cold and unattractive. Such a religious believes that religion does not involve the feelings. With such a creed, the religious may be a religious, but not a human religious.[47]

If the Christian becomes convinced that Christ loved with a human warmth, he will be helped in his attempt to love others in a human way. This human mode of loving embraces not only the spiritual will infused with grace, but also the human emotions. The spiritual-supernatural love, in other words, must become incarnated in one's bodily being--[48] and this means that the human emotions are involved. The Sacred Heart and all that He stands for in the matter of love of neighbor can be a great help. To reiterate, Christ's Heart is also symbolic of His sensible love for men.

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[47] F. Cardegna, "Chastity and Human Affectivity," Review for Religious 23 (1964) 313-14.

[48] J. Mouroux, The Meaning of Man, tr. A. Downes, 54-58.

As the Christian can find in the Sacred Heart his model for the two great virtues of love of God and of neighbor, so with all the other virtues. We begin to see, then, the extensive value of the Heart of Christ as symbol. It is symbolic of Christ's love for us and of His deep desire to be loved by us in return. As we give ourselves to Him in consecration, His Heart takes on a further symbol-value. Since His Heart is symbolic of Christ's whole interior life, It is also exemplaric to the consecrated Christian as to how he is to put on Christ through loving imitation.

We wish to make one final point concerning imitation of Christ. This imitation is something which comes from within. It is not predominantly an exterior imitation, although it is that, always however according to one's vocation and spiritual development. More basically, though, this imitation of Christ is interior.[49] It is rooted in the life of grace and is characterized by interior attitudes of mind and dispositions of will. This interior putting on of Christ, in turn, will manifest and incarnate itself in the exterior. In summary, this imitation of Christ is basically the reality of St. Paul's classic phrase, "It is now no longer I that live, but Christ lives in me."[50]

c) Consecration as the Synthesizing Practice of Devotion to the Sacred Heart

In our concluding remarks on consecration we wish briefly to point out two facts. First, that this consecration has various degrees.

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[49] E. Leen, In the Likeness of Christ, xiii-xix.

[50] Gal. 3/20.

Ideally it means a complete gift of oneself and all one has to Christ. Yet less demanding degrees of the consecration are possible.

Verheylezoon is helpful here. He admits that an act of total consecration to the Sacred Heart demands a life of complete abnegation. Such an act of consecration should not be made until one is willing to assume generously the type of self-abnegation involved. If one does not feel he presently possesses such a disposition, there are abundant means available to assist him in the acquisition of such.

In the meantime, however, he may make an act of consecration which is more or less restricted. For instance, he may promise the Sacred Heart he will conform himself to God's will as manifested in the commandments. Whatever the restriction involved, the Christian making the consecration should desire to give himself completely to the Sacred Heart in some respect.[51]

Secondly, we wish to point out that consecration to the Sacred Heart in reality embraces all the other practices of the Devotion. For once a person has given himself completely to Christ in consecration, any other practice is really just a part of this consecration. The other practices become manifestations of one's consecration, since they actually are particular conformities of one's will to the desires of the Sacred Heart. We can truly say, then, that consecration to the Sacred Heart, embracing as it does the whole of the Devotion when correctly understood, contains within itself the essence of Christianity. The words of Pius XII are certainly pertinent here: "Therefore, devotion to the Most

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[51] L. Verheylezoon, Devotion to the Sacred Heart, 127.

Sacred Heart is so important that it may be considered, so far as practice is concerned, the perfect profession of the Christian religion."[52]

We will now go on to consider other practices of the Devotion as particular manifestations of consecration to the Sacred Heart.

2. Reparation

Another chief practice of the Devotion is that of Reparation.[53] The word reparation is not always used in the same sense.[54] We will use the term as does Pius XI:

> If in the act of consecration the intention to exchange, as it were, for the love of the Creator the love of us creatures stands out most prominently, there follows almost naturally from this another fact, namely, that if this same Uncreated Love has either been passed over through forgetfulness or saddened by reason of our sins, then we should repair such outrages, no matter in what manner they have occurred. Ordinarily, we call this duty reparation. . . . we are held to the duty of making reparation by the most powerful motives of justice and of love: of justice, in order to expiate the injury done God by our sins and to reestablish, by means of penance, the Divine order which has been violated; and of love, in order to suffer together with Christ, patient and covered with opprobrium, so that we may bring to Him, insofar as our human weakness permits, some comfort in His sufferings.[55]

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[52] Haurietis Aquas, No. 114. AAS 48 (1956) 344: "Quam ipsam ob causam tantum est cultui Sacratissimi Cordis tribuendum ut existimetur absolutissima, si usum et exercitationem spectes, professio christianae religionis."

[53] H. Rondet, "Le péché et la reparation dans le culte du Sacré-Coeur," in Cor Jesu 1. 685-7.

[54] V. Forde, The Theology of the Apostleship of Prayer, 80. "The notion of reparation is still undergoing theological development. As a result, the word is often used interchangeably with such terms as satisfaction, expiation, redemption, etc., even though each of these 'synonyms' has its own proper shade of meaning."

[55] Miserentissimus Redemptor, op. cit., No. 8. AAS 20 (1928) 169: "Nam, si illud est in consecratione primum ac praecipuum ut amori Creatoris creaturae amor rependatur, alterum sponte hinc sequitur, ut eidem increato

Since Pius XI makes the distinction between reparation of justice and reparation of love, we will also adhere to the same division. First we will discuss reparation of justice.

a) Reparation of Justice

The concept of reparation of justice and our participation in it leads us to a discussion of the objective and subjective redemption.[56] The work of the objective redemption belonged exclusively to Christ. It was accomplished chiefly through His passion and death, although His entire life shared in the work. We in no way shared in this objective redemption of Christ. Sinless as He was, the debt of sin which Christ cancelled was the debt of the entire, sinful human race. Through this objective redemption Christ obtained for all men the graces needed for their salvation and sanctification.

Yet it is not enough that Christ has objectively satisfied for all sins and merited all graces. This redemptive grace has to be distributed to each individual as he works out his eternal destiny. This distribution of grace is referred to as the subjective redemption. In this aspect of the redemption we all are called upon to play our part. We share in the reparatory work of Christ by uniting our sufferings to His in order that redemptive grace may be distributed to ourselves and others.

Amori, si quando aut oblivione neglectus, aut offensa violatus sit, illatae quoquo modo iniuriae compensari debeant: quod quidem debitum reparationem vulgato nomine vocamus. . . .

". . . reparandi tamen expiandique officio ob validiorem quendam iustiae et amoris titulum tenemur: iustiae quidem, ut irrogata Deo nostris flagitiis expietur offensa et violatus ordo paenitentia reintegretur; amoris vero, ut Christo patienti ac'saturato opprobriis compatiamur'eique nonnihil solacii pro tenuitate nostra afferamus."

[56] L. Ott, Fundamentals of Catholic Dogma, tr. P. Lynch, 177.

Pius XI says:

> Though the ample redemption of Christ more than abundantly satisfied for all our offenses, nevertheless, by reason of that marvelous disposition of Divine Wisdom by which we may complete those "things that are wanting of the sufferings of Christ" in our own flesh for His Body, which is the Church" (Col. 1:24), we are able to, in fact we should, add to the acts of praise and satisfaction which "Christ in the name of sinners has presented to God," our own acts of praise and satisfaction. However, we must always remember that the expiatory value of our acts depends solely on the bloody sacrifice of Christ, which is renewed without interruption on our altars in an unbloody manner. . . .[57]

Thus do we share in the reparatory work of Christ, helping to restore the divine order which has been disrupted by sin. This reparation of justice we perform is not merely intended for one's own spiritual benefit. Rather our life of reparation has also a communal, apostolic aspect. Our works of reparation have value only in so far as they are united to the redemptive work of Christ. His redemptive work was intensely communal, embracing all men. Consequently, if our work of reparation is to be joined to Christ's it too should have this social aspect. Pius XI brings out the social, apostolic nature of our reparation:

> In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of Our Lord, that is to say, to the extent to which we have immolated love

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[57] Ibid., No. 10. AAS 20 (1928) 170-71: "Quamquam vero copiosa Christi redemptio abunde nobis'omnia delecta donavit,'ob miram tamen illam divinae Sapientiae dispensationem, qua in carne nostra adimplenda sunt quae desunt passionum Christi pro corpore eius quod est Ecclesia, etiam laudibus et satisfactionibus,'quas Christus in nomine peccatorum Deo persolvit'nostras quoque laudes et satisfactiones adiicere possumus, immo etiam debemus. At semper meminerimus oportet, totam expiationis virtutem ab uno Christi cruento sacrificio pendere, quod sine temporis intermissione in nostris altaribus incruento modo renovatur. . . ."

> of self and our passions and crucified our flesh in that mystical crucifixion of which the Apostle writes, so much the more plentiful fruits of propitiation will we garner for ourselves and for others.[58]

Pius XII, in Mystici Corporis, also gives us insight as to why our practice of reparation should have an apostolic aspect:

> Dying on the Cross, He left to His Church the immense treasury of the Redemption; towards this she contributed nothing. But when those graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action. Deep mystery this, subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention. . . .[59]

The reparation of justice which we have been discussing should not be understood in the sense that it excludes love. By no means. We should animate the practice of our reparation of justice with as great a love as possible. The greater our love for Christ, the more we will want to make the fruits of reparation as efficacious as possible in His work of redemption. The greater is our love for our neighbor, the greater will be the sense of urgency we attach to our practice of reparation. Reparation of justice, then, despite the possible connotations to the contrary, definitely should include love. How it is distinguished from reparation of love as Pius XI uses the terms we will now endeavor to show.

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[58] Ibid., No. 11. Emphasis ours. AAS 20 (1928) 172: "Quo autem perfectius oblatio nostra nostrumque sacrificium sacrificio dominico responderit, idest amorem nostri cupiditatesque nostras immolaverimus et carnem crucifixerimus crucifixione ea mystica, de qua loquitur Apostolus, eo uberiores propitiationis atque expiationis pro nobis aliisque percipiemus fructus."

[59] Mystici Corporis, op. cit., No. 55. AAS 35 (1943) 213: "Cruce emoriens, immensum Redemptionis thesaurum Ecclesiae suae, nihil ea conferente, dilargitus est; ubi de eiusmodi thesauro distribuendo agitur, id efficiendae sanctitatis opus non modo cum intaminata sua Sponsa communicat, sed ex eius etiam opera vult quodammodo oriri. Tremendum sane mysterium, ac satis numquam meditatum: multorum nempe salutem a mystici Jesu Christi Corporis membrorum precibus voluntariisque afflictationibus, ab iisdem hac de causa susceptis, pendere. . . ."

b) Reparation of Love

We cite again a part of a passage previously quoted in order to high-light the characteristics of the reparation of love:

> . . . we are held to the duty of making reparation by the most powerful motives of justice and of love . . . and of love, in order to suffer together with Christ, patient and covered with opprobrium, so that we may bring to Him, insofar as our human weakness permits, some comfort in His sufferings.[60]

This love of reparation can also be called giving consolation to Christ in His sufferings.[61] Such a concept presents a problem to many. Christ is now glorified and can suffer no more. True, at the time He suffered He was consoled by the foreknowledge that in the future souls would offer Him acts of reparation. Yet for many this theological truth is hard to grasp. Nevertheless, despite the difficulty of such a concept, there are several things we can say concerning this reparation which consoled Christ.

First of all, Pius XI tells us that this is a meaningful type of reparation. He points out that Christ suffered during His Passion because of the foreknowledge of our future sins. Likewise there can be no doubt that at the same time Christ was in some way consoled because of His prevision of our acts of reparation.[62]

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[60] Misserentissimus Redemptor, op. cit., No. 8. AAS 20 (1928) 169: ". . . reparandi tamen expiandique officio ob validiorem quendam iustiae et amoris titulum tenemur . . . amoris, vero, ut Christo patienti ac saturato opprobriis compatiamur eique nonnihil solacii pro tenuitate nostra afferamus."

[61] V. Forde, The Theology of the Apostleship of Prayer, 85.

If certain persons have difficulty in comprehending the meaningfulness of consoling the historic Christ by their present reparation, there is another truth which can prove helpful. Although the glorified Christ can suffer no more, and, consequently, can not be consoled, strictly speaking, nevertheless He can and does receive an increase of accidental beatitude by our acts of reparation.[63] This increase takes place, of course, in His Sacred Humanity.

Further, we can speak of consoling the "Mystical Christ" which still does suffer. The Mystical Christ is the Church. In so far as the actual and potential members of the Church suffer, we can speak of Christ still suffering in this mystical manner. Moell says:

> The passion of Christ continues in His mystical body. Christ the head now glorious in heaven still suffers "mystically" in His members still on earth. Just as the human race died to sin when Christ in the name of sinful mankind died on the cross, so now Christ suffers mystically in His

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[62] Miserrentissimus Redemptor, op. cit., No. 15. AAS 20 (1928) 173-74: "Atque haec omnia eo verius piorum meditantur animi, quod peccata hominum ac flagitia quovis tempore perpetrata in causa fuerunt cur Dei Filius morti traderetur, eademque nunc etiam mortem ipsam per se essent Christo illatura iisdem cum doloribus maeroribusque coniunctam, quippe singula passionem Domini suo quodam modo renovare censeantur: 'Rursus crucifigentes sibimetipsis Filium Dei et ostentui habentes'." Quodsi propter peccata quoque nostra, quae futura quidem erant at praevisa, anima Christi tristis facta est usque ad mortem, haud dubium quin solacii nonnihil iam tum ceperit etiam e nostra, item praevisa, reparatione, cum 'apparuit illi angelus de caelo', ut Cor euis taedio et angoribus oppressum consolaretur."

[63] Forde, op. cit., 90, footnote.

> members, not that there is physical pain in Christ now anymore than there was physical pain in us when Christ died on the Cross. But Christ's passion is continued in His members, in the sense that just as once pain really tortured the physical body of Christ, so now pain is found afflicting the mystical body of Christ.[64]

We wish to make a final point in reference to reparation considered in its consolatory aspects. Although such an aspect of reparation is definitely important and extremely valuable to certain souls, nevertheless, it does occupy only a subordinate role in reference to reparation of justice.

Thus, to assign a subordinate role to consolatory reparation is not to minimize it. Rather, we are assigning such reparation its proper role in the Devotion by establishing it in its correct theological setting. Consolation presupposes suffering. Therefore it can only be offered to Christ in His human nature, since Christ as God cannot suffer and hence cannot be consoled.

Consequently, the reparation of consolation rendered to Christ's human love is theologically less important than the reparation of justice directed at His divine love. This, of course, is a consequence of the subordination in Christ of human love to divine love. It is possible that the neglect of this proper subordination by preachers and writers is somewhat responsible for the accusations of sentimentality which are sometimes aimed at the reparation of consolation.[65]

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[64] C. Moell, Vicarious Reparation in Relation to the Sacred Heart, 61-62.

[65] Forde, op. cit., 86.

It is well to point out that the reparation of justice and of love or consolation do not have to be separated in practice. Both aspects can be intended in one's acts or habit of reparation, and love should permeate both. Whether we are interested at any particular time primarily in consoling Christ or in helping Him complete the work of the subjective redemption, love is always the primary motive--love of Christ and of souls.

c) Reparation Considered in the Light of Consecration

As pointed out above, all practices of Devotion to the Sacred Heart can be considered as different aspects of the fundamental practice of consecration. In the case of reparation we can consider it as a particular request Christ makes of the consecrated Christian. Christ asks him to make the practice of reparation a prominent one as he lives out his consecration. We can say that through reparation Christ is asking the Christian to relive His Passion according to His desires. To be "another Christ" through consecration means that one must be a suffering "Christ" to a notable degree. True, one must be more than a suffering "Christ". He must share in the joyful, resurrected aspect of Christ's life also. But suffer he must in union with the Christ of the Passion. Reparation through consecration will assure the Christian that he is not neglecting this aspect of the Mystery of Christ, a Mystery which God designs each Christian to re-live in its entirety. As for particular practices of reparation, we single out here the Communion of Reparation, particularly on the First Friday of the month.

3. Confidence in the Sacred Heart

One of the great advantages in the practice of the Sacred Heart Devotion is the confidence it inspires. This confidence basically is rooted in the great stress which the Devotion places on the fact that Christ has a great personal love for each Christian. As the Christian more and more experientially realizes this love, his confidence in Christ tends to grow correspondingly. It is easier to trust when one knows he is loved. We will now briefly examine this notion of trust or confidence in the Sacred Heart.

a) Preliminary Considerations

The teaching Church, through the words of Leo XIII, has held up the Heart of Christ to the faithful as a sign inviting our utmost confidence:

> And now, today, behold another blessed and heavenly token is offered to our sight- the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.[66]

There are also numerous other passages throughout the Sacred Heart encyclicals which invite our confidence. Perhaps one of the most inspiring texts moving one to confidence in the Heart of Christ can be found in the Preface of the Mass for the Feast of the Sacred Heart.

There we read that God the Father ordained that Christ, fastened to the Cross, be pierced with a soldier's lance. The Father willed such in order that from Our Lord's opened Heart torrents of grace and mercy might flow out upon us, and that in this loving Heart the devout may discover a refuge of salvation.[67]

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[66] Annum Sacrum, op. cit., No. 14. ASS 31 (1899) 650. "En alterum hodie oblatum oculis auspicatissimum divinissimunque signum: videlicet Cor Jesu sacratiisimum, superimposita cruce, splendidissimo candore inter flammas elucens. In eo omnes collocandae spes: ex eo hominum petenda atque expectanda salus."

St. Margaret Mary, who was granted a great intimacy with the Sacred Heart, has many passages in her writings which deal with confidence in the Heart of Christ. Here is one such:

> It is this ardent desire of His to give His grace to souls and to hearts well disposed that makes Him want to be known, loved, and glorified by His creatures. He wishes to establish His rule over them as the source of all good so that He may take care of their needs. That is why He wants everyone to approach Him with great confidence.[68]

The Christian, and especially one consecrated to the Sacred Heart, has, therefore, every reason for the fullest confidence in Him.

b) Practices of Confidence

There are many ways of practicing confidence in the Sacred Heart.[69] For instance, the Church offers us the Litany of the Sacred Heart in which we call upon the Sacred Heart under His various titles. There is also the practice of wearing the Sacred Heart scapular, and so forth.

However, the way an individual practices confidence will vary according to his temperament, spiritual development, and the graces allotted him. The more natural the approach to Christ in this matter the better. The important thing is for the Christian to become vitally convinced that in the Heart of Christ he can find the ultimate help for all his needs.

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[67] Missale Romanum, Preface for the Feast of the Sacred Heart: ". . . Qui Unigenitum tuum in cruce pendentem lancea militis transfigi voluisti, ut apertum Cor divinae largitatis sacrarium, torrentes nobis funderet miserationis et gratiae, et quod amore nostri flagrare numquam destitit, piis esset requies et poenitentibus pateret salutis refugium. . . ."

[68] C. Herbst, The Letters of Saint Margaret Mary Alacoque, 119.

[69] Verheylezoon, Devotion to the Sacred Heart, 202-211.

More interior souls can be helped in this practice of confidence by considering the ways in which a devoted soul such as St. Margaret Mary engaged in it. For instance, she speaks of the power of the Sacred Heart to make up for the deficiencies of the dedicated soul. Implicitly she is saying that we should put great trust in the power of Christ's Heart:

> Moreover, with regard to the pain you feel at living a tepid life in the service of God this, I think, is what I ought to say to you: Do not worry. All you have to do to satisfy Him in this matter is unite yourself in all you do with the Sacred Heart of Our Lord Jesus Christ. At the beginning of your actions make His dispositions your own; at the end offer His merits in satisfaction. . . . Say before each action: "My God, I want to do or suffer this in the Sacred Heart of your divine Son, and according to His holy intentions I offer it to you in reparation for all that is sinful and imperfect in mine." And so for everything else. . . . In a word, this loving Heart will supply whatever is wanting in you. He will love God for you, and you will love God in Him and through Him.[70]

c) Confidence in the Light of Consecration

Considering the practice of confidence in the Sacred Heart in the light of consecration, we immediately see its great importance. Confidence is part of the virtue of hope. This theological virtue is of the utmost importance in the spiritual life, and often is not given its due. Growth in grace carries with it the growing conviction that one is completely helpless in the spiritual life without God's grace. Various passive purifications especially bring out this fact. Unless the soul learns to trust and to trust boldly, it is impossible to profit properly by these various difficulties and vicissitudes connected with the life of grace. Consequently, to be more and more transformed into Christ as consecration to Him demands, necessitates that the virtue of trust play a great role in one's commitment to Christ. The Sacred Heart, showing us His great interest and love toward each individual, has made this practice of confidence considerably easier.[71] Summarily, growth in trust in the Sacred Heart and growth in consecration to Him go hand in hand.

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[70] Ibid., 185-86.

4. Adoration of the Heart of Christ

a) Preliminary Considerations

The physical Heart of Christ as symbol of His love must in some way enter into one's practice of devotion to the Sacred Heart. The Church tells us why we adore the Heart of Christ. Pius XII gives two main reasons in Haurietis Aquas. First, we adore Christ's Heart because of the hypostatic union. In virtue of this union, Christ's Heart, as well as all the members of His Body are to be adored in the same way as is the very Person of Christ.[72]

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[71] K. Rahner "Some Theses on the Theology of the Devotion," in Heart of the Saviour, 142.

[72] Haurietis Aquas, op. cit., No. 22-3. AAS 48 (1956) 316: "Quo autem rectius omnes possint eam sententiae vim intellegere, qua Veteris Novique Testamenti proponendi eclogarii praestant ad hunc cultum quod attinet, oportet omnino perspectam habeant causam illam, qua Ecclesia cultum latriae tribuit Divini Redemptoris Cordi. Iamvero vobis profecto exploratum est, Venerabiles Fratres, eiusmodi causam duplicem esse. Altera nempe, quae ad cetera quoque pertinet sacrosancta Iesu Christi corporis membra, eo principio innititur, quo novimus eius Cor, utpote nobilissimam humanae naturae partem, Divini Verbi Personae hypostatice coniungi; ideoque ei tribuendum esse eundem adorationis cultum, quo Ecclesia Personam ipsius Filii Dei Incarnati honorat. De veritate agitur catholica fide retinenda. . . ."

Pius XII goes on to give us the second reason for adoration of the Heart of Christ:

> The second reason, which refers specially to the Heart of the Divine Redeemer and in a special manner demands adoration, stems from the fact that His Heart, more than all the rest of the members of His body, is the natural sign and symbol of His boundless love for the human race. Our predecessor of immortal memory, Leo XIII, remarked: "In the Sacred Heart there is the symbol and the express image of the infinite love of Jesus Christ which moves us to love in return."[73]

It is clear, then, from the Church's teaching that the adoration of the physical Heart of Christ is an essential of the Sacred Heart Devotion. As we pointed out in our discussion of the object of the Devotion, our ultimate adoration goes to the total Person Christ. Yet in this particular Devotion the Person Christ presents Himself to us primarily under the aspect of His love with His Heart symbolizing such. Consequently, no physical Heart of Christ, no Sacred Heart Devotion. Yet it is well to point out here that the Church herself stresses the Heart less than that for which it stands- Christ's love,[74] and that She definitely directs our devotion ultimately to the total Person Christ.[75] However, the fact remains that the Church gives an undeniable role to the physical Heart as She proposes the Devotion to the faithful.

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[73] Haurietis Aquas, op. cit., No. 24. AAS 48 (1956) 316-17: "Altera vero, quae peculiari modo ad Divini Redemptoris Cor pertinet, ac peculiari itidem ratione postulat latriae cultum eidem tribuendum, eo eo oritur quod Cor eius, magis quam cetera omnia eius corporis membra, immensae eius caritatis erga hominum genus naturalis index seu symbolus est. 'Inest in Sacro Corde, ut Decessor Noster imm. Leo XIII animadvertebat, symbolum atque expressa imago infinitae Iesu Christi cartatis, quae movet ipsa nos ad amandum mutuo'."

[74] Ibid., No. 116. AAS 48 (1956) 345.

[75] Ibid., No. 107. AAS 48 (1956) 343.

b) Adoration in the Light of Consecration

The connection of this adoration of the Heart of Christ with the concept of consecration is rather obvious. Christ, through the teaching Church[76]--and also through St. Margaret Mary[77]--has made the role of the physical Heart essential to the Devotion. It is not the most important aspect, but the Heart as symbol is indispensible. Consequently, a person cannot truly consecrate himself to the Sacred Heart unless he is willing to give due attention to this aspect of the Devotion. For such is Christ's desire. As he does, he will find out that adoration of Christ's Heart as symbol of His love has a peculiar force to strengthen the consecration and to make it effective.

We thus come to an end of our discussion on the practices of the Devotion. Truly, the practices are merely responses to Christ's love, the individual's way of loving Christ in return. We have constantly suggested that all these practices be considered in the light of consecration to the Sacred Heart. Such a method of procedure is, we believe, theologically correct and has the great value of tending toward simplication of the spiritual life. Such simplication grows as one makes progress in the life of grace.[78] In reality this simplication is a participation in the simplicity of God Himself. As one becomes more God-like through growth in grace, his spiritual life becomes more simplified after the example of the Divine simplicity. To revolve one's entire practice of devotion to the Sacred Heart around the concept of consecration aids in this quest for simplicity.

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[76] Haurietis Aquas, op. cit., No. 23-24. AAS 48 (1956) 316-17.

[77] Verheylezoon, op. cit., xxv.

[78] A. Tanquerey, tr. H. Branderis, The Spiritual Life, 640.

C. Advantages of the Devotion

We will now briefly point out some of the advantages connected with the Devotion.[79] In the discussion of the Devotion thus far, many of these advantages have perhaps already become apparent. We will reiterate some of these, while pointing out others that perhaps have not been so obvious.

First of all, we hear Pius XII point out a great advantage of the Devotion: "Therefore, devotion to the Most Sacred Heart is so important that it may be considered, so far as practice is concerned, the perfect profession of the Christian religion."[80]

Pius XII can call the Devotion to Christ's Heart the perfect profession of the Christian religion precisely because it goes straight to the essence of Christianity--and this is its great advantage. The essence of Christianity is, first, that God has loved us and continues to love us in Christ Jesus, and, secondly, that He calls for our love in return in, with, and through Christ. Yes, this is the essence of Christianity--and it is also the essence of the Sacred Heart Devotion.

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[79] See F. Schwendimann, "Herz-Jean-Verehrung und Seelsorge nach 'Haurietis Aquas'" in Cor Jesu 2. 442-455.

[80] Haurietis Aquas, op. cit., No. 114. AAS 48 (1956) 344: "Quam ipsam ob causam tantum est cultui Sacratissimi Cordis tribuendum ut existimetur absolutissima, si usum et exercitationem spectes, professio christianae religionis."

A consequence of this great love of Christ symbolized by His Heart is the confidence it inspires in the person devoted to the Sacred Heart. The importance of such confidence in the life of the Christian cannot be over-estimated. Confer our treatment of this above. This confidence connected with the Devotion is one of its most distinctive features, and one of its great advantages.

Another distinct advantage of the Devotion is the Christo-centrism which accompanies it. Christianity has always been Christo-centric. Yet it has been so more at one time than at another. Certain schools of spirituality have emphasized this Christo-centrism more than others. For instance, the spirituality of St. Bernard[81] and that of St. Francis[82] is more concerned with Christ in His Sacred Humanity than is Dominican spirituality.[83] During the Reformation and afterwards Ignatian spirituality[84] and the spiritual teaching of Berulle[85] and the French school gave renewed emphasis to Christo-centrism. Various schools of spirituality do, then, stress Christo-centrism in various degrees. Indeed, because of the teaching of certain schools, even the tendency to "by-pass" the Sacred Humanity can arise.

Such a tendency occurred in the fourteenth century school of mysticism led by Eckhart, Tauler, Suso, and Ruysbroeck. This school tended to bypass Christ's humanity in the search for high contemplative union with God. This overly-spiritualized mysticism resulted from Neo-Platonism's great influence upon Western Christian thought, an influence which was largely channeled through the works of Pseudo-Dionysius.[86]

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[81] Pourrat, Christian Spirituality, 2. 38ff.

[82] Ibid., 167ff. [83] Ibid., 199-200.

[84] Ibid., 3. 36ff.

[85] Ibid., 3. 335-37.

The Sacred Heart Devotion with its Christo-centrism tends to react against such an extreme spiritualization. This is so because the Devotion by its very nature unites the Christian to the humanity of Christ. The Devotion, of course, does not stop at the Sacred Humanity, for it ultimately directs our adoration to Christ's divine love which He possesses in common with the Father and the Holy Spirit. Consequently, the Devotion calls attention to the perfectly balanced doctrine of Chalcedon concerning Christ's humanity and divinity.[87]

Through its practice of reparation the Devotion also is a great aid in enabling the Christian to share properly in Christ's Passion-Death. The proper and constant assimilation of this mystery of Christ in one's spiritual life is critical in the quest for holiness. Many fail in their quest for high holiness because of a stunted growth in the practice of self-abnegation.[88] In other words, they fail to participate in Christ's Passion-Death according to the measure God intends for them. The concept of reparation to the Sacred Heart can be a constant and stimulating motive to assimilate properly Christ's Cross in one's life.

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[86] C. Moeller, "Some Reflections on the Devotion to the Sacred Heart," Theology Digest 2 (1954) 79-80.

[87] *Ibid.*, 80.

[88] J. de Guibert, *The Theology of the Spiritual Life*, tr. P. Barrett, 278-281.

We wish to state one final advantage of the Devotion. Namely, that it has a peculiar force towards the deepening of the interior life. This is probably so because it contains so much of the essentials of Christianity, and these in a very succinct form. The Devotion has its history of deeply interior souls who drew their strenth from the Heart of Christ. Among many possibilities[89] we name St. Gertrude[90] and St. Peter Canisius,[91] along with the more obvious examples like St. Margaret Mary and her director, Bl. Claude de la Columbiere.

The Devotion helps achieve this deepening of the interior life both through contemplation of the Heart of Christ and the spiritual practices resulting from such; and indeed such an aid promoting the growth of interiority is highly necessary in our times. We live in an age of great external activity, and, consequently, we experience a constant exteriorizing force which tends to exhaust the interior life in a heresy of action. Not that external activity is in itself wrong in any way, or that it cannot contribute greatly to spiritual growth. The saints lives prove the contrary. However, it is true to say that such outward activity should be permeated by an ever-increasing interior life. Yet, because of our modern world's strong centrifugal force drawing us outside ourselves, such interiority is not easily achieved. The Sacred Heart

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[89] Cf. Chapter II passim.

[90] Pourrat, op. cit., 2. 88.

[91] Williams, The Sacred Heart in the Life of the Church, 89ff.

Devotion can help one to acquire a balance and harmony between the interior and exterior orders, giving as it does a taste for the interior life.[92]

Thus we end our treatment of the object, practices, and advantages of devotion to the Sacred Heart. In our last chapter we will strive to show how these various elements have relevance to a vital liturgical participation.

D. The Immaculate Heart of Mary

In a work concerning the Sacred Heart it would not be entirely fitting if at least passing mention were not given to the Immaculate Heart of Mary. In this we have the example of Pius XII. He speaks briefly of the Heart of Mary toward the end of his great Sacred Heart encyclical, pointing out the close relationship between the Sacred Heart Devotion and devotion to Mary's Heart:

> That graces for the Christian family and for the whole human race may flow more abundantly from devotion to the Sacred Heart, let the faithful strive to join it closely with devotion to the Immaculate Heart of the Mother of God. By the will of God, the Most Blessed Virgin Mary was inseparately joined with Christ in accomplishing the work of man's redemption, so that our salvation flows from the love of Jesus Christ and His sufferings, intimately united with the love and sorrows of His Mother. It is, then, highly fitting that after due homage has been paid to the Most Sacred Heart of Jesus, Christian people who have obtained divine life from Christ through Mary, manifest similar piety and the love of their grateful souls for the most loving heart of our heavenly Mother.[93]

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[92] Stierli, "The Dogmatic and Religious Value of the Devotion to the Sacred Heart," in Heart of the Saviour, 203.

[93] Haurietis Aquas, op. cit., No. 139. AAS 48 (1956) 352: "Quo vero ex cultu erga augustissimum Cor Iesu in christianam familiam, imo et in omne genus hominum copiosiora emolumenta fluant, curent christifideles, ut eidem cultus etiam erga Immaculatum Dei Genetricis Cor arcte

In devotion to the Immaculate Heart, we are ultimately devoted to the total person of Mary. The explanation we gave concerning the ultimate and special object of the Sacred Heart Devotion thus has a similar application here. The Immaculate Heart Devotion has as its special object Mary considered in her love and her heart as symbol of that love. Her heart, therefore, is symbolic of her love for God and men. Her heart is also symbolic of her entire interior life--all her virtues, thoughts, and affections. In showing us her loving heart Mary calls for our love, confidence, veneration, and reparation. This latter practice has been brought to the attention of the faithful in a special way through the apparitions at Fatima. In these apparitions Mary made a special appeal for reparation to her heart.[94]

As Pius XII has pointed out in the passage just cited, devotion to the Immaculate Heart is closely associated with the practice of the Sacred Heart Devotion. Mary is the one who, as our Mother, will show us what it means to consecrate oneself to the Sacred Heart, to put on Christ; for she has perfectly put on Christ. Her heart is thus modelled after His Heart.

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copuletur. Cum enim ex Dei voluntate in humanae Redemptionis peragendo opere Beatissima Virgo Maria cum Christo fuerit indivulse coniuncta, adeo ut ex Iesu Christi caritate eiusque cruciatibus cum amore doloribusque ipsius Matris intime consociatis sit nostra salus profecta, congruit omnino ut a christiano populo, quippe qui a Christo per Mariam divinam vitam sit adeptus, post debita erga Sacratissimum Cor Iesu exhibita obsequia, etiam Cordi amantissimo caelestis Matris adiuncta pietatis, amoris, grati expiantisque animi studia praestentur."

[94] L. Verheylezoon, Devotion to the Sacred Heart, 247-54. See also J. Kilian, "The Theology of the Doctrine of the Immaculate Heart of Mary," Proceedings of the Catholic Theological Society 4 (1949) 102-28.

The Christian, consequently, should lovingly abandon himself to such a maternal influence. The more he allows Mary to be the Mother of his Christ-life, the more he will grow in this life. Leen states: "We cannot do without the spiritual Motherhood of Mary. Our need of her is, in practice, absolute, essential. It is because we do not habituate ourselves to have recourse to Mary that the difficulties and doubts, the failures and obscurities strewn on our spiritual path tend to overwhelm us."[95]

Devotion to the Immaculate Heart, since it emphasizes Mary's maternal love for us, is thus a great aid in achieving a filial gift of oneself to Mary and her motherly influence, and, as a consequent, an aid in perfecting one's gift of self-one's consecration--to the Sacred Heart.

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[95] E. Leen, Our Blessed Mother, 38.

CHAPTER IV

THE LITURGY AS CENTERED IN THE EUCHARISTIC SACRIFICE

Having completed our treatment of the Sacred Heart Devotion, we now enter upon a study of the Liturgy as centered in the Mass. This chapter, consequently, will complete the framework required for the final chapter in which we will specifically consider the Sacred Heart Devotion as an aid to liturgical participation. As we begin this chapter it is fitting that we state a brief definition of the Liturgy. The truths and realities contained in such a definition will expand themselves as the chapter develops. Vagaggini says:

> The liturgy is the complexus of the signs of things sacred, spiritual, invisible; signs instituted by Christ or by the Church, efficacious, each in its own way, of that which they signify; by which signs God (the Father by appropriation), through Christ the Head, and in the presence of the Holy Spirit, sanctifies the Church, and the Church as a body, in the presence of the Holy Spirit, uniting herself to Christ her Head and Priest, through Him renders her worship to God (the Father by appropriation).[1]

A. The Liturgy as Re-enactment of the Life of Christ

The Church is the pro-longation of the Incarnation. As such, the Church works with Christ, Her glorified Head, to complete the work of the Redemption, as previously explained. The Church is the visible, earthly, extention of the glorified Christ Who reigns in Heaven.[2] Christ, then, continues to walk this earth accomplishing the work of the Redemption. However, He now walks the earth in His Mystical Body rather than according to His physical Body as previously.

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[1] C. Vagaggini, Theological Dimensions of the Liturgy, tr. L. Doyle 16.

How does Christ continue the work of the Redemption through His Mystical Body the Church? Basically, He does so by re-living His earthly life in the members of this Mystical Body.[3] Christ has lived out the most perfect type of human existence in His Sacred Humanity. As He did so He was accomplishing the work of the objective Redemption. In this work we were not His helpers. On the other hand, the subjective Redemption is accomplished by Christ and us. The members of the Church so cooperate with Christ by living a life like unto Christ's. United to the glorified Christ, they cooperate in the subjective Redemption by re-living the various mysteries of Christ's earthly life. Here we see the beautiful harmony which exists between the objective and subjective Redemptions.

Morever, this Christ-like existence of the members of the Mystical Body is a life accomplished not by a mere external imitation of Christ, but principally through the interior dynamism of the life of sanctifying grace.[4] Christ in some way contains in His glorified Sacred Humanity all the mysteries of His earthly life.[5] As Head of the Mystical Body He does not keep these mysteries to Himself, but distributes to the members of the Church sanctifying and actual graces which enable them to re-live these mysteries in their own lives. The life of sanctifying grace, or the Christ-life, has, then, structured within itself the power for Christ-like living. For Christ, possessing the life of sanctifying grace as man, so "modified" this life of grace as He lived upon this earth that it remains characteristically the same in the lives of the members of the Church. This grace-life always develops according to these certain Christ-like modalities. For instance, it is filial, ecclesial, sacrificial, Marian, etc. How true, then the words of Pius XII: "The Church, then, no less than each of her holy members can make this thought of the Apostle her own: 'And I live, now not I; but Christ liveth in me'"[6]

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[2] Vatican II, Constitution on the Church, ed. NCWC, No. 7-8, AAS 57 (1965) 9-12.

[3] Mystici Corporis, op. cit., No. 58-59, 55. AAS 35 (1943) 214-15, 213.

[4] Ibid., No. 69-70. AAS 35 (1943) 219-20.

This mystical re-living of Christ's earthly life by the members of the Church has as its center the sacred Liturgy. Especially within the Liturgy do Christ's members obtain the graces needed for the re-living of Christ's mysteries. The Liturgy, indeed, is the source and center of the

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[5] J. Doyle, "Modern Christology and the Spiritual Exercises," in Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola, ed. R. Harvanek, 34.

[6] Mystici Corporis, op. cit., No. 70. AAS 35 (1943) 220.

Church's life as Vatican II points out:

> . . . the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.[7]

Since the Liturgy is the fount for the Christian life, the Christian must be able to encounter within the Liturgy the Whole Christ, that is Christ in all His mysteries. And so he does. Pius XII himself tells us:

> In the Sacred Liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the Eternal Father, as born of the Virgin Mother of God, as he who teaches us truth, heals the sick, consoles the afflicted, Who endures suffering and Who dies; finally, as He Who rose triumphantly from the dead and Who, reigning in the glory of Heaven sends us the Holy Paraclete and Who abides in His Church forever.[8]

In what manner are Christ's mysteries present in the Liturgy? As a preliminary to answering this question, let us first give a short description of what is meant by the Mystery and mysteries of Christ. Put very briefly, the Mystery is God's concrete plan of redemption centered in Christ. The expansion of this idea leads to the theology of mysteries, a much-discussed topic since the time of Casel.[9]

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[7] Constitution on the Liturgy, No. 10. AAS (1964) 102: "Attamen Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat. Nam labores apostolici ad id ordinantur ut omnes, per fidem et Baptismum filii Dei facti, in unum conveniant, in medio Ecclesiae Deum laudent, Sacrificium participent et cenam dominicam manducent."

[8] Mediator Dei, op. cit., No. 163, AAS 39 (1947) 579-80.

[9] C. Davis, Liturgy and Doctrine, 76ff.

The following is one manner in which we may conceive of the Mystery of Christ. God Himself is ultimately the Mystery, holy, completely transcendant, completely other. God in His inner life is thus hidden to man, unless He chooses to reveal and communicate Himself. He has so acted, giving Himself to man in word and action in Christ. Thus, because the ultimate Mystery, God Himself, has communicated Himself in Christ, we have the Mystery of Christ, the Christian Mystery. It is legitimate to speak in the plural, designating the mysteries of Christ rather than simply Mystery, because all that Christ did was part of the one, unified Mystery. For in all the events of Christ's life--in the Incarnation, the Nativity, the Passion, the Resurrection and so forth--God was communicating Himself and redeeming man in Christ.[10]

There are other ways of describing the Mystery of Christ, yet we find a common denominator in our original statement: the Mystery is God's concrete plan of redemption in Christ.

The manner in which this Mystery of Christ is connected with the Liturgy is succinctly expressed by Davis: "The Christian Mystery is the divine reality or love communicated to men in the events of Christ. The liturgy is that mystery made present so that we may make contact with it."[11] This statement returns us to our original question as to how the Mystery and mysteries of Christ are present in the Liturgy.

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[10] Davis, op. cit., 78-9.

[11] C. Davis, in Introduction to Casel's The Mystery of Christian Worship, x-xi.

We can explain this presence as follows.[12] Christ's Mystery of Redemption has a two-fold aspect, one temporal and historical, the other eternal. We first consider the historical, temporal aspect of this Mystery.

Christ is God present amongst us in human form, the entry of Eternity into time. Because of Christ's humanity, the acts He performed while on earth, in one respect, were subject to the limits of temporal historicity. Consequently, the unique historicity of these acts of Christ cannot be repeated, even sacramentally; no, not even by God Himself. This would be asking the impossible of God, for to reproduce a past act now in its temporal historicity is a contradiction in terms. Hence Casel's theory of sacramental presence cannot be held if it posits an exact reproduction of temporal historicity.[13]

Granted, then, the temporal-not-be-repeated aspect of Christ's earthly life and actions, there is another aspect to be considered. Christ, although possessing two natures, is only One Person, and that Divine. Consequently, the historical redemptive acts of Christ are acts of a Divine Person. Necessarily, then, these acts partake of the eternity of the Divine Person and hence are perenial. Indeed, they endure eternally in the glorified Christ.[14]

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[12] Casel has given the great impetus to the theological rediscovery of the reality of mystery presence in the Liturgy. Hence when we disagree with Casel we in no way intend to detract from the greatness of his contribution.

[13] E. Schillebeeckx, Christ the Sacrament of the Encounter with God, 55-56.

[14] Ibid., 58-60.

Through the medium of His glorified Body, this eternal aspect of Christ's redemptive acts can be made present sacramentally. Indeed, in the Eucharistic Liturgy the very Person of the glorified Christ, containing within Himself all His redemptive acts, is sacramentally present.[15] In very brief form, then, we see the manner in which all the mysteries of Christ's life are reproduced in the Eucharistic Liturgy.

It is within the Mass, then, the center of the Liturgy, that the Christian encounters the very Person of Christ and all His mysteries. This encounter takes place through the medium of the theological virtues.[16] Thus, in faith, hope, and love, the Christian encountering the Eucharistic Christ, receives the supernatural strength to reproduce Christ in Himself. For through contact with Christ in the Eucharist, the Christian receives the grace, the virtus, to re-live Christ's mysteries in his own life.[17]

Consequently, how true it is to say that the Liturgy, centered in the Mass, is aimed at transformation in Christ:

> All the elements of the Liturgy, then, would have us reproduce in our heart through the mystery of the Cross the likeness of the Divine Redeemer according to the words of the Apostle of the Gentiles: "With Christ I am nailed to the Cross. I live, now not I, but Christ liveth in me."[18]

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[15] Ibid., 58-59.

[16] M. O'Connell, "New Perspectives in Sacramental Theology," Worship 39 (1965) 197-202.

[17] Davis, Liturgy and Doctrine, 88-9.

[18] Mediator Dei, op. cit., No. 102. AAS 39 (1947) 559: "Omnia igitur liturgiae elementa eo contendunt, ut animus noster Divini Redemptoris imaginem per Crucis mysterium in se referat secundum illud Apostoli gentium: 'Christo confixus sum Cruci; vivo autem, iam non ego, vivit vero in me Christus'."

Granted, then, the central importance of the Mass, we will now examine in greater detail the Eucharistic sacrifice. In discussing the Mystery of Christ and its presence in the Eucharistic Liturgy, we have already said much concerning the Mass. Yet we believe a schemetically complete outline of the Mass will provide a more desirable framework for our purpose of demonstrating the Christian's Eucharistic participation and, finally, the Sacred Heart Devotion as an auxiliary to such.

Our presentation will necessarily be relatively schematic. At the same time we hope it will not be superficial. We will make a four-fold division, for we believe such is necessary for an intelligent discussion of liturgical participation. First, we will treat of the notion of sacrifice in general. Then we will consider Christ's Sacrifice, considering it within the framework of the constituent elements of sacrifice in general. Next we will treat of the sacrifice of the Mass. Finally, we will consider in detail the individual's participation in the Eucharistic sacrifice.

B. The Eucharistic Sacrifice

1. Sacrifice in General

There are various ways of developing the structure of sacrifice. Some authors include more constituent elements than others. We will give a structure which we believe includes the essential elements commonly given. This structure of sacrifice is a traditional one, yet it is one which can well be harmonized with modern theological, liturgical, and Scriptural studies. A leading Scripture scholar gives us assurance on this point. Durwell tells us of the value of considering Christ's redemptive activity within the traditional structure of sacrifice developed over the centuries: "But first it will be useful to look once more at the drama of the Redemption, placing it in a framework--a framework adequate to contain its rich reality which God Himself had prepared throughout the history of mankind: Sacrifice."[19] With such encouragement from a leading modern Scripture scholar, we enter upon our discussion of sacrifice in general by considering the first of five constituent elements.

a) Interior Oblation

The first duty of man is to surrender himself to God out of love.[20] This fact flows from the truth that God is the Creator and man is His creature. Man, if he is ideally to fulfill his creaturely role must respond as perfectly as possible to the loving demands of His Creator. God asks that man give himself completely to Himself. This is only proper, since everything that man has, whether of the natural or supernatural order, has been given to him by God. Man, in turn, perfects himself by developing these various gifts according to God's will--or, in other words, by giving himself completely to God. Man's gift of self to God is centered, then, in loving conformity to the divine will. Consequently, we see why the will is the crucial faculty in man.[21]

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[19] F. Durwell, The Resurrection, tr. R. Sheed, 59.

[20] St. Thomas, ST., II-II, q. 85, a. 1.

[21] St. Francis de Sales, The Love of God, tr. J. Ryan, 1. 53-60.

Man so directs himself to God through the virtue of religion. This is not to say that this particular virtue ranks above the theological virture of faith, hope, and charity. These are the most excellent, since they unite man directly to God. We are merely stating that the virtue of religion directs all man's actions to the honor of God.[22]

This virtue consists especially in acts of adoration, thanksgiving, petition, and propitiation.[23] These interior acts can manifest themselves in many ways, but especially are they expressed through sacrifice. Here, then, we have the first constituent element of sacrifice: man's interior oblation of himself to God. This oblation takes place chiefly in man's will, under the guidance of the virtue of religion for the purpose of adoration, thanksgiving, petition, and propitiation. It is evident, then, that this first element of sacrifice is of prime importance, for it deals with interior dispositions. We see this importance recognized concretely in the history of religion. For example, the Jewish people were convinced that the principle value of sacrifice was centered in the dispositions of the people.[24]

b) Exterior Oblation

Man is not a pure spirit. He is a rational animal, composed of body and soul. Consequently, he desires to manifest exteriorly the interior offering of himself which has been made to God in the first movement of sacrifice.[25] He does this by the exterior, ritual offering to God of some material gift. Such a gift symbolizes the interior offering of man himself. St. Augustine says: "A visible sacrifice, therefore, is a sacrament or sacred sign of an invisible sacrifice."[26]

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[22] St. Thomas, II-II, q. 81, a.4, ad 1: ". . . dicendum quod omne opus virtutis dicitur esse sacrificium inquantum ordinatur ad Dei reverentiam. Unde ex hoc non habetur quod religio sit generalis virtus, sed quod imperet omnibus aliis virtutibus. . . ."

[23] N. Gihr, The Holy Sacrifice of the Mass, 22.

[24] S. Lyonnet, "La Sotériologie paulienne," in Robert et Feuillet, Introduction a la Bible, 874.

We find justification for this exterior oblation also in the fact that man is not only a composite being, but also a social being.[27] Consequently, it is fitting that man exteriorize his interior gift of self in order that he may give worship to God in a social manner. For this exteriorization enables many to partake in the sacrificial ritual.

This exteriorization of his inner oblation also helps man to deepen his interior acts. Precisely because man is a composite being, his various exterior acts of worship can profoundly influence his interior acts of love, adoration, thanksgiving, and so forth.[28]

Here, then, we have the second constituent element of sacrifice: the external, ritual oblation to God of some material gift which symbolizes man's interior offering of himself.

c) Immolation of the Victim

In the history of religion we find a third element of sacrifice, that of immolation. In order to make the external oblation worthy of God, man was accustomed to accompany his offering with a ritual that removes the external gift from profane use. The victim was immolated so that its former existence might cease, and thus it became something sacred to God. Durwell states that this immolation should not be looked upon as a destruction, but as a fitting preparation of the external oblation. Such a preparation was the negative element in the transferal process of the gift from profane use to divine ownership.[29] In other words, the immolation is for the purpose of the oblation. It is not a matter of destruction for destruction's sake.[30]

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[25] St. Thomas, II-II, q. 83, a.12.

[26] St. Augustine, City of God 10.5 (Fathers of the Church 14.123)

[27] M. de la Taille, The Mystery of Faith and Human Opinion Contrasted and Defined, tr. J. Schimpf, 6.

[28] Gihr, op. cit., 24-25.

Within this consideration of immolation it will be profitable for us to consider here three basic types of sacrifices common to the Jews of the Old Law. Such a consideration will have its special significance in our treatment of Christ's Sacrifice. We shall treat of the sacrifices of the paschal lamb, of the covenant, and of expiation or atonement. In these three types of sacrifices we will note the true meaning amongst the Jews of the immolation or shedding of blood.

In the ritual of the paschal sacrifice it is to be noted that the shedding of the blood did not have as its purpose the appeasement of Yahweh. Rather the blood served as a sign to the exterminating angel that he might spare the homes of the Israelites. The paschal blood, then, contributed to the establishment of the Israelites as a People set apart from the pagans, a Chosen People. In the yearly celebration of the Pasch the Jews thus recalled their deliverance from Egyptian slavery. In time they regarded this as a figure of being delivered from the slavery of sin. In celebrating the Pasch, consequently, the Jews believed they were purifying their homes.[31]

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[29] Durwell, op. cit., 61.

[30] Philippe de la Trinite, What Is Redemption? tr. A. Armstrong, 135.

In the sacrifice of the Covenant (Exodus 24) we see another significance of the shedding of blood. Here the immolation performed by the servants is only a preparation for the essential rite. This we see performed by Moses in the pouring of the blood on the altar and the aspersion of blood upon the people. What was the meaning behind this ritual? The blood was figuratively considered to be the source of life. Consequently, the spreading of the blood over the altar and the people had a profound significance. It signified that God, represented by the altar, and the Chosen People were united into one life. Such a union was symbolized by the fact that the same source of life, the blood, touched both altar and people.[32]

In the sacrifice of expiation or atonement, we again see the key role of the blood. In this sacrifice the blood was sprinkled seven times over the propitiatory. The purpose of this was to purify the sanctuary from all the sins of Israel. Then, in turn, the altar was sprinkled seven times with blood in order to achieve its purification and sanctification.

The purpose of the sacrifice of expiation or atonement, then, was one of purification and divine re-union. The land of Israel together with the tabernacle, the altar, the sanctuary, and the very throne of Israel, had been stained by the sins of the Chosen People. Through these sins God has been driven from their midst. In the sacrifice of expiation God returns to Israel through the purification of the Tabernacle. The Tabernacle symbolized the very souls of the Jews and hence we note that God returns to a purified People. Here we see a simultaneity of purification and re-union.[33]

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[31] Lyonnet, _op. cit._, 870

[32] _Ibid._, 870-71.

Consequently, taking together these three main sacrifices of the Pasch, Covenant, and Expiation, we see the role of immolation or the shedding of blood in the Old Testament. The shedding of blood purified and united to God. Indeed, it played a most positive role.[34]

Here, then, in the light of concrete examples we see the role of immolation, the third constituent element of sacrifice.

d) Acceptance of the Sacrifice by God

In order that the sacrifice may reach its extrinsic consummation, God on His part must accept it. In order that God so accept the sacrifice, it must be instituted by legitimate authority. For instance, the sacrifices of both the Old law and the New law were prescribed and ordained by God Himself.[35]

God's acceptance of sacrifice has been shown in various ways. For example, among the Hebrews assurance of the divine acceptance was had at times by the phenomenon of fire falling from heaven and consuming the victim of sacrifice. In the absence of such a heavenly token, there was at least some assurance that God accepted the sacrifice because of the duly consecrated altar itself. The altar received the gifts of sacrifice, and in doing so symbolized, at least in a precarious way, God's acceptance of the same.[36]

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[33] Ibid., 871-72.

[34] Philippe de la Trinité, op. cit., 141.

[35] Gihr, op. cit., 30.

Therefore, in this, God's acceptance of man's sacrifice, we have our fourth constituent element.

e) Partaking of the Sacrificial Victim

In the offering of sacrifice men have habitually shown a desire to partake of the victim which they have offered to God. This would be unthinkable if God did not deign to admit to such participation. For the victim of sacrifice becomes a divine property, and the use of it contrary to the divine will is sacriligeous. Yet if God is pleased to admit His friends to the divine banquet, there is certainly nothing improper in this, but rather a manifestation of the divine goodness.[37]

Since the victim has in a certain way become divine through its being offered to the Divinity, the partaking of such has a deep significance. Through such a participation in the divine banquet, one shares in the sanctity of the victim.[38] This sharing in the holiness of the victim is actually a participation in God's sanctity, since the victim is holy with the holiness of God to Whom it has been offered.

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[36] Ibid., 30.

[37] de la Taille, op. cit., 8.

[38] Durwell, op. cit., 62.

Thus the cycle of sacrifice has been completed. The interior oblation on the part of those offering the sacrifice, exteriorized and symbolized by the ritual offering of an immolated victim, has brought down from on high a divine communication.

Hence we have briefly seen the general economy of sacrifice, the authenticity of which has been borne out by history. Indeed, such a structure of sacrifice is authentic because it is partly rooted in the very nature of man. At the same time, this structure has been modified by the demands of positive law.[39]

With this general structure of sacrifice serving as a background, we are now in a position to consider the Sacrifice of Our Lord Jesus Christ, and, finally, that of the Mass.

2. Christ's Sacrifice

We will consider Christ's Sacrifice according to the same constituent elements of sacrifice already discussed. In this treatment we will follow the theory of the unicists, who hold that Our Lord offered only one complete Sacrifice as opposed to the theory which says Christ offered two complete Sacrifices, one at the Last Supper and one on Calvary.[40] Actually, either theory would serve the purpose of this dissertation, and, of course, the Church allows either position. We ourselves prefer to follow the position of the unicists, since this seems to give a greater unity to Christ's Sacrifice, and indeed to the total Mystery of Christ. This profound unity of the Mystery of Christ has become more and more apparent with the Scriptural, liturgical, and theological renewals.[41]

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[39] F. Wengier, The Eucharist-Sacrifice, 9.

[40] Ibid., 30.

a) The Interior Oblation of Our Lord

The Sacrifice which Christ offered for the Redemption of the world was first and foremost an interior moral act.[42] Christ's redemptive life, which reached its culmination upon Calvary, possessed its great value because of the interior dispositions of Our Lord. His entire life was a constant, loving submission to His Father's will, and Calvary was the supreme expression of such submission.[43]

This interior disposition of Christ was present during His entire life. It becomes manifestedly connected with His Sacrifice at the Last Supper,[44] and perdures throughout the entire Passion.[45]

Christ not only was constantly living out this interior disposition of sacrifice, but He strove to inculcate the necessity of it in the Jews of His time. He constantly opposed a false and legalistic concentration on the mere externals of Jewish purifications, for such an attitude tended to diminish the necessary internal dispositions. The Synoptic theology of sacrifice stresses this attitude of Christ. Bernard Cooke states:

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[41] See, e.g., H. Lyons, "The Eucharist and the Atonement," The Way 2 (1962) 100.

[42] K. Rahner, The Christian Commitment, tr. C. Hastings, 91.

[43] E. Schillebeeckx, Christ the Sacrament of the Encounter with God, 29.

[44] de la Taille, Mystery of Faith, 52.

[45] Ibid., 138.

> This insistence of Jesus on internal dispositions characterizes the Synoptic theology of sacrifice, which continues and completes the prophetic emphasis on the moral and individual aspect of sacrifice. . . . One must be careful, however, not to exaggerate the opposition (either in the prophets or in the Synoptic Gospels) between cult and internal dispositions of soul.[46]

b) Ritual Oblation

As we have said, man, because of his corporeal and social nature, has always desired to express the interior oblation of sacrifice in an external, ritual oblation. So it was with Christ. Unlike the dualists, who maintain that Christ's interior offering was sufficiently exteriorized during the Passion itself, de la Taille, for one, maintains that the only place where we can locate a ritual oblation is at the Last Supper.[47] He says that this ritual oblation cannot be found in any other phase of Christ's Sacrifice--from the Garden to the Cross--despite the efforts of some to do so.[48] It is precisely because of this fact that de la Taille holds so strongly to the unicist theory of Christ's Sacrifice. Notice, too, that in the case of Christ's Sacrifice, the ritual oblation of the Last Supper is of a Victim-to-be-immolated rather than of a Victim already immolated.

Christ's Last Supper ritual oblation possessed a many-faceted signification. We will comment on several aspects. We begin by recalling the social implications of the ritual oblation which we pointed out in the treatment of sacrifice in general. We see this social element in Christ's actions at the Supper. He told the Apostles to do what He was doing in commemoration of Him. This would assure that in the future the Head and members of the Church would sacramentally renew Christ's redemptive, sacrificial act. Thus the members of Christ's Body would not passively receive the graces of Christ's Sacrifice, but rather would assimilate such by actively entering into Christ's act of atonement. Consequently, Christ's Sacrifice, in its perennial, sacramental renewal down through the ages, was to be of a social, corporate nature.[49]

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[46] B. Cooke, "Synoptic Presentation of the Eucharist as Covenant Sacrifice," TS 21 (1960) 12.

[47] de la Taille, op. cit., 57.

[48] de la Taille, Mystery of Faith and Human Opinion, 10.

Closely related to this social aspect of Christ's actions were the Covenant significations of the Last Supper ritual. We see this brought out by observing the connection of Christ's actions with two of the chief types of Jewish Sacrifices we have previously mentioned, the sacrifice of the Pasch and that of Covenant. In both of these the concept of sacrificial blood previously described enters in.

The Last Supper was a paschal meal, or at least had a paschal significance.[50] We recall the previously-described meaning of this Jewish Feast. It commemorated the Jewish People's delivery from Egyptian slavery, which, in turn, symbolized their deliverance from sin. The enslaved Jews had been freed from Egyptian tyranny with the aid of the blood of the paschal lamb. For this blood, we recall, had exempted Jewish homes from the visit of the exterminating angel.

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[49] Lyons, art. cit., 100.

[50] Cooke, art. cit., 20-21.

How fitting, then, that at the paschal Supper Christ instituted the Eucharist in which His Blood is sacramentally shed. He is thus the New Paschal Lamb whose Blood frees not from Egyptian slavery but from slavery to sin.[51] The old Pasch, a covenant communion between Yahweh and His Chosen People whom He had delivered from Egypt,[52] thus gives way to the New Pasch, the New Covenant communion between God and His People.[53]

These ideas concerning covenant lead us to a consideration of the second type of Jewish sacrifice linked with Christ's actions at the Last Supper.

We have seen that in the sacrifice of the Covenant Moses sprinkled sacrificial blood on both the altar (representing Yahweh) and the people. This blood, considered to be source of life, thus united Yahweh and His People in a union, a common life, or, in other words, a covenant. We see, consequently, the deep significance of Christ's words at the Supper when He referred to His Blood as being that of the New Covenant. This is the blood which will establish between God and men a new union, a New Covenant.[54]

c) Immolation of the Victim

We have seen the central importance of Christ's Blood in His Sacrifice. It is the Blood of the New Paschal Lamb. It is the Blood of the New Covenant, the Blood which redeems man. The shedding of this Blood occurred during the immolation of Christ's Passion-Death. Schillebeeckx points out the significance of this immolation in Blood:

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[51] St. Thomas, ST, I-II, q. 102, a.5, ad 2.

[52] Cooke, art. cit., 24.

[53] Ibid., 25ff.

[54] S. Lyonnet, "La sotériologie paulinienne," in Introduction a la Bible, 870-71.

> "The Blood of Christ" is a theme that is truly central in the primitive Church, as Scripture shows it to us. This death sanctifies mankind, reconciles, establishes peace, redeems, constitutes the Church, and therefore unites man in communion with God and his fellow men. We are redeemed *in sanguine*, through the blood of Christ--this we find on almost every page of Scripture. It is impossible therefore to "spiritualize" Christ's sacrifice, to make of it merely an internal act of love. There was indeed the act of love, but it was embodied in the sacrifice of blood.[55]

At this point we also note the profound unity of Christ's Sacrifice. We see that Priest and Victim are One and the Same. At the Last Supper, Christ is chiefly Priest; on Calvary, He is chiefly Victim.[56] Yet always He is Priest and Victim. Christ does not perform the immolation; He rather endures it. However, this is sufficient since it is not necessary for the priest of the sacrifice to achieve the immolation himself.[57]

d) The Father's Acceptance of Christ's Sacrifice

We have demonstrated that one of the constituent elements of sacrifice is its acceptance by God. In the case of Christ's Sacrifice, this acceptance by the Father was accomplished in a most glorious fashion--through Christ's Resurrection and Ascension.[58] The Father thus glorified

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[55] Schillebeeckx, *op. cit.*, 21-22.

[56] de la Taille, *Mystery of Faith and Human Opinion*, 13.

[57] *Ibid.*, 7.

[58] Durwell, *op. cit.*, 68-69. This "acceptance" element of Christ's Sacrifice is an extremely important one, a fact being shown through today's Scriptural, theological, and liturgical studies. Two outstanding works which treat of the role of Christ's Resurrection in God's redemptive

His Son for the perfect, whole-hearted Sacrifice of Calvary. This glorification shall endure for all eternity, since Christ reigns at the right hand of the Father as eternal Victim, as eternal glorified Victim. Through this glorified Christ the treasures of His Sacrifice, merited by the offering of Himself in Blood, are distributed to all men: "Christ's glorification is the mystery whereby the treasures of his divinity flow to us, through the opening of his mortal life."[59]

In the union of these last two elements of Christ's Sacrifice--His immolation in Death and the acceptance of His Sacrifice through the Resurrection and Ascension--lies the essence of Christ's redemptive act. (Of course, in saying this we presuppose the first element of Christ's Sacrifice, His interior disposition or oblation. This is the essential element). This union of Christ's Death and Resurrection is called His Paschal Mystery, His Passover.

In the original Passover there was an exodus, a transition, a passage. The Jews passed from Egyptian slavery to the freedom of God as His Chosen People. Christ in His Paschal Mystery achieved a new transition, a new Passover. He passed from death to resurrection.[60] We will now develop briefly this concept of Christ's transition or Passover.

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plan are F. Durwell's The Resurrection, just cited, and L. Cerfaux's Christ in the Theology of St. Paul.

[59] Durwell, op. cit., 77.

[60] X. León-Dufour, ed., Vocabulaire de Théologie Biblique, see word Pâque, 734ff.

The divine love, or agape, descended into this world for the salvation of men. This saving force manifested itself to men through the redemptive activity of Christ, the Word made Flesh. By thus becoming man, Christ, although free from sin, submitted Himself to the conditions and circumstances of a sinful world. His redemptive activity consisted in a struggle with the forces of evil. As this struggle developed, Christ at the same time was returning to the glory of His Father. He finally conquered completely through His Paschal Mystery. Through His Death He liberated Himself completely from a world impregnated with sin and passed over into the new order of the Resurrection.[61] Through His own liberation Christ also radically freed men from the bondage of sin. In the words of Lyonnet,

> The redemption is essentially the return of humanity to God. The return is accomplished first of all in Christ who died and rose again as the first fruits of this humanity (objective redemption), and then in each Christian who dies and rises again with Christ in baptism (subjective redemption).[62]

Consequently, through Christ's Death and Resurrection our Redemption was accomplished. The redemptive causality of Christ's Death has always been recognized. But for years, until recently, the causality of the Resurrection has been minimalized. Once again, however, the saving power of Christ's Resurrection is being splendidly portrayed. Lyonnet is one author who has contributed to this resurgence of interest in the Resurrection. It is interesting to note that he relies heavily upon St. Thomas in one of his articles dealing with this subject.[63] We will do likewise as we briefly indicate here the various causalities connected with Christ's Paschal Mystery.

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[61] C. Davis, Liturgy and Doctrine, 78-80.

[62] S. Lyonnet, "La valeur sotériologique de la résurrection du Christ selon saint Paul," Gregorianum 39 (1958) 312-13. Above translation from Theology Digest, 8 (1960) 92.

Christ's Death was a meritorious,[64] satisfactory,[65] and exemplary cause of our salvation. As to exemplarity, Christ's Death is cause of our death to sin.[66] The Resurrection also exercises exemplary causality, bringing about the newness of life which is given through grace.[67] The Resurrection likewise is an efficient cause in the sense that it is the instrument through which divine life is given us.[68] In other words, Christ is capable of sending us the Spirit for our justification only after His exultation.[69]

Thus we have seen, in terms of sacrificial elements, the most intimate union that exists between Christ's Death and Resurrection. They are inseparable, and lie at the heart of the total Mystery of Christ. This Paschal Mystery, consequently, is central to the Liturgy and to the whole Christian life. More and more Christian spirituality is being considered as a development and deepening of the Liturgy's Paschal Mystery.[70]

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[63] See the article cited in previous footnote.

[64] St. Thomas _ST_, III, q. 48, a.1. [65] _Ibid_., a.2.

[66] _Ibid_., q. 56, a.2, ad 4. [67] _Ibid_.

[68] _Ibid_., q. 56, a.2 [69] Durwell, _op. cit._, 77.

[70] D. Regan, "Liturgical Spirituality," _Guide_ No. 197 (1965) 10-11.

These ideas will be developed in detail later, yet we mention them briefly here to point up the great necessity of always uniting Death and Resurrection when considering the Sacrifice of Christ.

e) Partaking of Christ' Sacrifice

We saw that the cycle of sacrifice was beautifully completed by God's graciously inviting the participants to partake of the offered victim. This element of sacrifice is miraculously fulfilled in Christ's oblation. By the miracle of transubstantiation the bread and wine become the Body and Blood of Christ. Thus at the Last Supper Christ and His Apostles shared the sacrificial feast.[71] The Divine Victim, ascending on high to the Father as satisfaction for men's sins, descends again to sinful men in order to instill within them the fruits of Christ's Sacrifice. We will further develop these ideas of Eucharistic communion in our consideration of the Mass.

We hereby complete the consideration of the elements of Christ's sacrifice. According to the unicists there was but one Sacrifice of Christ, as stated above. The Last Supper, Death, and Resurrection each contributed essential elements. This one Sacrifice of Christ endures in its efficacy for all time. In itself it is not to be repeated. Its sacramental renewal, however, is repeated daily on our altars in the Mass. This Eucharistic Sacrifice we will now consider.

3. The Sacrifice of the Mass

Some contemporary authors, while not necessarily de-emphasizing the sacrificial nature of the Mass, seem to be giving a renewed emphasis to the concept of the Mass as banquet or meal.[72] This is all to the good, as long as the sacrificial structure is not allowed to fade to the background. In this regard it is well for us to recall the mind of the early Church. Jungmann says:

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[71] de la Taille, op. cit., 15.

> The first centuries of Christianity, which had built the framework for the celebration of the Eucharist which is still followed today, had laid down two basic thoughts: the Mass is the memorial of the Lord, and it is the sacrifice of the Church. These two thoughts are expressed just as clearly and simple today: "*Unde et memores*--calling to mind the blessed passion . . . we offer to your sovereign majesty . . . this pure sacrifice.[73]

In pointing out the basic sacrificial structure of the Mass, Jungmann is then merely calling our attention to the aspect which the Church Herself has stressed.[74] With such assurance we consequently feel perfectly justified in stressing the sacrificial structure of the Mass. We will do this, of course, by adhering to the same structural framework of sacrifice we have already established.

a) Interior Oblation of the Mass

The Chief Priest of the Eucharistic sacrifice is the same as the Priest of the Last Supper and Calvary:

> The Priest is the same, Jesus Christ, whose sacred Person His Minister represents. Now the minister by reason of the sacerdotal consecration which he has received, is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very Person.[75]

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[72] E.g., see J. Pascher, *Eucharistia und Volzug.*

[73] J. Jungmann, "Eucharistic Piety," *Worship* 35 (1961) 416.

[74] Davis, *op. cit.*, 96.

[75] *Mediator Dei*, *op. cit.*, No. 69, *AAS* 39 (1947) 548: "Idem itaque sacerdos, *Christus Iesus*, cuius quidem sacram personam eius administer

The Chief Victim which Christ offers is also the same: "Likewise the Victim is the same, namely our Divine Redeemer in His human nature with His true Body and Blood."[76]

Christ makes this interior oblation of Himself in the Mass for the same ends as He did in His own unique Sacrifice--adoration, thanksgiving, petition, and satisfaction.[77]

However, Christ is not the only Priest at the Mass as He was at the Last Supper and upon Calvary. All the members of the Mystical Body are also priests along with Christ, each partaking in Christ's priesthood in some way.[78] Bishops and priests receive a special sharing in Christ's priesthood, endowed as they are with special powers. Yet each member of the Mystical Body shares also, to a certain degree, Christ's priesthood through the Sacraments of Baptism and Confirmation.[79]

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gerit. Hic siquidem, ob consecrationem quam accepit sacerdotalem, Summo Sacerdoti assimulatur, ac potestate fruitur operandi virtute ac persona ipsius Christi."

[76] Ibid., No. 70. AAS 39 (1947) 548: "Eadem pari modo victima est, divinus nempe Redemptor, secundum humanum naturam suam et in corporis sanguinisque sui veritate."

[77] Ibid., No. 71-74. AAS 39 (1947) 549-50.

[78] Ibid., No. 93. AAS 39 (1947) 556.

[79] E. Schillebeeckx, op. cit., 163-64: "There seems to me to be no dognatic or liturgical grounds, therefore, for considering a baptized person 'liturgically unsuitable' for communicating or for taking part in the celebration of the eucharistic sacrifice. For a person who is baptized is truly incorporated into Christ's resurrection from the dead, through the character-given commission to make this ecclesial Easter mystery visible. . . . A person who is only baptized, however, fulfills these comsions as one who is not yet 'established in Power'. It is for this reason that establishment of the baptismal commission in full power is a primary characteristic of the seal of confirmation."

This concept of the priesthood of all the Church's members is being stressed today in a special manner. Vatican II has stressed it,[80] and just recently Paul VI has again called special attention to this fact:

> It is a pleasure to add another point particularly conducive to shed light on the mystery of the Church, that it is the whole Church which, in union with Christ functioning as Priest and Victim, offers the Sacrifice of the Mass. . . .
>
> To be sure, the distinction between universal priesthood and hierarchical priesthood is one of essence and not merely one of degree, and this distinction should be faithfully observed. Yet we earnestly desire that this teaching on the Mass be explained over and over until it takes root deep in the hearts of the faithful.[81]

Modern theologians also emphasize this concept of universal priesthood. For instance, Congar stresses the layman's share in Christ's priestly activity as he strives to develop a theology of the laity.[82]

Another outstanding contemporary theologian, Josef Jungmann, approaches the question historically. He states that the concept of the Mass as the Church's sacrifice faded into the background as a result of the Reformation. The Reformers maintained that there was only one sacrifice- the one which Christ offered upon Calvary. To counter-act this heresy the Council of Trent and the theology consequent to it had to clarify that the Mass is a true sacrifice, but not an absolutely independent one. It is a sacrifice relative to the absolute one of Calvary and a representation of such. It was emphasized that the Priest of Calvary is also the Chief Priest of the Mass. Because of such doctrinal controversies the concept that Christ offers in the Mass was alone considered important. The concept that the Mass is also the sacrifice of the Church practically disappeared. Finally, Jungmann notes that today we are returning to the balanced view which meaningfully recognizes that the Mass is not only the sacrifice of Christ, but also that of the Church.[83] One consequent of all this is a renewed emphasis of the priesthood of all the faithful.

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[80] Constitution on the Liturgy, op. cit., No. 48. AAS 56 (1964) 113. and Constituation on the Church, op. cit., No. 10. AAS 57 (1965) 14-15.

[81] Paul VI, Mysterium Fidei, ed. NCWC, No. 31. AAS 57 (1965) 761: "Sed est aliud, quod, cum ad mysterium Ecclesiae illustrandum maxime conducat, addere libet, id est Ecclesiam una cum Christo munere fungentum sacerdotis et victimae, Missae Sacrificium totam offerre. . . vehementer optamus, servata, quemadmodum par est, distinctione non gradus solum sed etiam essentiae, quae intercedit inter sacerdotium hierarchicum, ut etiam atque etiam explanetur animisque fidelium penitus inseratur. . . ."

[82] Congar, Lay People in the Church, 181-229.

Consequently, the importance of the concept of the faithful's universal priesthood is evident from the present-day teaching of the Church and from the thought of contemporary theologians. If the Liturgy renewal is to succeed in its goals, all the Church's members must be intelligently educated as to the meaning, privilege, and responsibility of thus sharing in Christ's priesthood.

As Christ is not the only priest of the Mass, neither is He the only victim. Again, all the members of the Mystical Body are victims along with Christ. Pius XII says: "In order that the oblation by which the faithful offer the divine Victim in this Sacrifice to the Heavenly Father may have its full effect, it is necessary that the people add something else, namely the offering of themselves as a victim."[84]

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[83] J. Jungman, "Eucharistic Piety," Worship 35 (1961) 417.

The Constitution on the Liturgy refers to this victimhood also:

> We learn from the same Apostle that we must bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift."[85]

Finally, Paul VI has recently called attention to the victimhood of the Church's members: "It is a pleasure to add another point particularly conducive to shed light on the mystery of the Church, that it is the whole Church, which, in union with Christ functioning as Priest and Victim, offers the Sacrifice of the Mass and is offered in it."[86]

Therefore the members of the Mystical Body, united as priests to Christ the High-Priest, offer a combined victim to the Father, Christ and themselves. As far as the Church's members' offering of themselves, such an oblation is thus greatly increased in value when united to the oblation of Christ, which, once made, endures forever. Such then in all its deep meaning and beauty is the first sacrificial element of the Mass.

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[84] Mediator Dei, op. cit., No. 98. AAS 39 (1947) 557: "Ut autem oblatio illa, qua in hoc Sacrificio christifideles divinam victimam Caelesti Patri offerunt, plenum sortiatur effectum, aliud quoque adiungant oportet: semet ipsos nempe quasi hostiam immolent necesse est."

[85] Constitution on the Liturgy, op. cit., No. 12. AAS 56 (1964) 103: "Et ab eodem Apostolo docemur mortificationem Iesu semper circumferre in corpore nostro, ut et vita Jesu manifestetur in carne nostra mortali. Quapropter Dominum in Missae Sacrificio precamur, ut, 'hostiae spiritualis oblatione suscepta, nosmetipsos' sibi perficiat' munus aeternum'."

[86] Mysterium Fidei, op. cit., No. 31. AAS 57 (1965) 761: "Sed est aliud, quod, cum ad mysterium Ecclesiae illustrandum maxime conducat, addere libet, id est Ecclesiam una cum Christo munere fungentem sacerdotis et victimae, missae Sacrificium totam offerre in eoque et ipsam totam offerri."

b) Ritual Oblation of the Mass

Just as Christ's interior offering of Himself was externalized in a ritual oblation at the Last Supper, so is there an external, liturgical rite of the Mass.[87] The importance of this many-faceted externalization is brought out by the Constitution on the Liturgy.[88]

As mentioned before, this exteriorization of the internal oblation is according to man's social and corporeal nature. That it is in harmony with the social part of man is evident from the fact that the external rite assembles the People of God to worship together as a community. The individual members are thus enabled to help one another to achieve the proper worship of God. The Constitution gives stress to this social aspect of the Liturgy. It states that the very nature of the Liturgy demands that all the faithful be led to a full and active liturgical participation. Such is in keeping with their vocation as a "chosen race, royal priesthood, a purchased people" (1 Pet 2:9). The Constitution emphatically states that such full and active participation on the part of all the people is the chief aim of the liturgical renewal.[89]

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[87] Mediator Dei, op. cit., No. 93. AAS 39 (1947) 556.

[88] See Constitution, ch. 2 and 3, passim.

[89] Ibid., No. 14. AAS 56 (1964) 104.

As also previously observed, the external rite is likewise according to man's corporeal nature. In the case of the Mass (and the other Sacraments also) we see that the very validity of the sacrifice depends on having the proper materials for the oblation--bread and wine--and on the use of the proper form of consecration. The external, the ritual, the sensible, are indeed indispensable.

In all this we see the great law of incarnation.[90] The Incarnation established a set pattern for the Redemption of the world--Redemption taken both objectively and subjectively. Christ redeemed the world through His Sacred Humanity. This Humanity is, then, the gateway to the Divinity, to eternal life.

As Christ's Humanity was indispensable for accomplishing the Sacrifice of the objective Redemption, so are created things necessary for the Eucharistic sacrifice of the subjective Redemption. Vagaggini says:

> It is in the Eucharist that material creation finds its noblest use. The changing of bread and wine into Christ's body and blood is the most extraordinary elevation and transfiguration of the material world to the service of the divine life. Aside from the assumption of a human body by the Son of God, there is no more wonderful example of the importance of the role played by this material world in the divine plan.[91]

This statement of Vagaggini calls to mind the thought of Teilhard de Chardin. Teilhard holds a world concept in which all things, natural and supernatural, spiritual and material, are united in a single and organic unity. The Pole of this unity is the Person of the Incarnate Word, towards whom the whole of creation converges.[92] In such a concept the law of incarnation is developed to the utmost, a fact brought out by the following words of Teilhard: "Let us remember that the supernatural nourishes itself on everything."[93]

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[90] Vagaggini, Theological Dimensions of the Liturgy, 166-69.

[91] *Ibid.*, 181-82.

At various times in the history of Christian spirituality, the Church has been plagued with an exaggerated spiritualism rising out of the Platonic and Neo-platonic traditions.[94] Such a spiritualism,looking upon the material as more of a hindrance than a help, is foreign to the true Christian spirit. A true theology of the Incarnation, a theology which the Church so well concretizes in Her Liturgy, can lead to no other conclusion.

It is no accident, we believe, that we see developing along-side the liturgical renewal a meaningful incarnational spirituality. Although we would not want to say that the incarnational element outweighs the eschatological element in the Church's current portrayal of the Christian life, yet She does seem to be leading the faithful of all vocations to a deeper incarnationalism. She is doing this, for example, not only through the great social encyclicals, but also through the revived Liturgy.[95]

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[92] P. Teilhard de Chardin, Le Milieu Divin, 153 (English, 114). See C. Mooney's commentary on this, "The Body of Christ in the Writings of Teilhard de Chardin," TS 25 (1964) 607.

[93] From a lecture of Teilhard given in 1930, as cited in Mooney, Ibid., 607. The fuller quotation is thus: "Let us remember that the supernatural nourishes itself on everything, and let us accept fully those magnificent perspectives according to which the Christ of St. Paul appears to us as He in whom all has been created and He in whom the whole world finds its stability, with all its height and depth, its grandeur and greatness, with all that is material and all that is spiritual."

[94] C. Moeller, "Some Reflections on the Devotion to the Sacred Heart," Theology Digest 2 (1954) 79-80.

Yes, there is a deep significance, and a rich world of thought connected with this second sacrificial element of the Mass: the ritual oblation which incarnates the interior oblation.

c) Immolation of the Victim

Christ, the Chief Victim of the Mass, has been immolated once and for all in the offering of His own unique Sacrifice.[96] And yet, since the Mass is a true sacrifice in its own right, we logically look for an unbloody immolation of Christ the Victim. Although He remains for all eternity the once-immolated, glorified Victim, this enduring immolation should be ritually expressed in the Mass, since the Eucharistic sacrifice is in the order of sign.[97] Since Pius XII's Mediator Dei, this sacramental immolation has been a key concept in the theology of the Mass. Therefore it is well that we quote the exact words of the Pope in this regard:

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[95] See G. Thils, Christian Attitudes, 92-93, for a statement of the desired balance between incarnationalism and eschatologism which present-day tendencies seem to indicate.

[96] de la Taille, Mystery of Faith and Human Opinion, 16.

[97] E. Masure, The Sacrifice of the Mystical Body, tr. A. Thorold, 23ff.

> Likewise the Victim is the same, namely our Divine Redeemer in His human nature with His true Body and Blood. The manner, however, in which Christ is offered is different. On the Cross He completely offered Himself and all His sufferings to God, and the immolation of the Victim was brought about by the bloody death, which He underwent of His free will. But on the altar, by reason of the glorified state of His human nature, "death shall have no more dominion over Him," and so the shedding of His blood is impossible; still according to the plan of Divine Wisdom, the Sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are symbols of His death. For by "**transubs**tantiation" of bread into the Body of Christ and of wine into His Blood, His Body and Blood are both really present; now the Eucharistic species under which He is present symbolize the actual separation of His Body and Blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every Sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood.[98]

Pius VI reiterates the Church's position on this sacramental immolation in Mysterium Fidei:

> The Lord is then immolated in an unbloody manner in the Sacrifice of the Mass representing the Sacrifice of the Cross and applying its saving power when by the words of consecration He begins to be sacramentally present as the spiritual food of the faithful under the appearances of bread and wine.[99]

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[98] Mediator Dei, op. cit., AAS 39 (1947) 548-49: "Eadem pari modo victima est, divinus nempe Redemptor, secundum humanam naturam suam et in corporis sanguinisque sui veritate. Dissimilis tamen ratio est, qua Christus offertur. In Cruce enim totum semet ipsum suosque Deo obtulit dolores; victimae vero immolatio per cruentam mortem, libera voluntate obitam, effecta est. In ara autem, ob gloriosum humanae naturae suae statum, 'mors illi ultra non dominabitur,' ideoque sanguinis effusio haud possibilis est; verumtamen ex divinae sapientiae consilio Redemptoris nostri sacrificatio per externa signa, quae sunt mortis indices, mirando quodam modo ostenditur. Siquidem per panis "transubstantionem" in corpus vinique in sanguinem Christi, ut eius corpus reapse presens habetur, ita eius cruor: eucharisticae autem species, sub quibus adest, cruentam corporis et sanguinis separationem figurant. Itaque memorialis demonstratio eius mortis, quae reapse in Calvariae loco accidit, in singulis altaris sacrificiis iteratur, quandoquidem per distinctos indices Christus Iesus in statu victimae significatur atque ostenditur."

[99] Mysterium Fidei, op. cit., No. 34. AAS 57 (1965) 762: "Tunc Dominus incruente immolatur in Sacrificio Missae, Crucis sacrificium repraesentante

Modern theologians also call attention to the importance of this sacramental immolation in various ways. We have an example in Jungmann. While admitting and even stressing the importance of giving the "meal symbolism" its proper place in the Mass, Jungmann calls for a priority of sacrificial symbolism:

> It is quite another question whether or not it is necessary or even correct to regard the meal symbolism as the decisive and fundamental thing in the outward transaction of the Mass. If the Mass is a sacrifice then this must find appropriate expression in the outward picture too; for sacrifice is essentially a demonstrative action, the symbolic representation of inward readiness to give oneself.[100]

Durwell, a biblical theologian, highlights the importance of the Mass's immolation in biblical categories. He says that the Last Supper and its commemoration, the Mass, are sacrificial meals. Consequently, ". . . Christ appears in the victim state. He gives them to drink 'the blood of the new covenant, shed for many' (Matt., Mark), blood of sacrifice as the establishement of the old covenant required (Exod. xxiv, 8) shed at the moment of drinking."[101]

However, as we have said, Christ is not the only victim of the Eucharistic sacrifice. The members of the Mystical Body are also victims along with Christ. These members must also be in a state of victimhood. As with Christ, they cannot undergo a bloody immolation. Their

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et virtutem eius salutiferam applicante, cum per consecrationis verba sacramentaliter incipit praesens adesse, tamquam spiritualis fidelium alimonia, sub speciebus panis et vini."

[100] Jungmann, Pastoral Liturgy, 284.

[101] Durwell, op. cit., 324-25.

immolation must also be a mystical one. How is this accomplished? We can look to two passages in *Mediator Dei* for thoughts on such a mystical immolation. In one passage Pius XII says that pride, anger, impurity, and all evil desires are to be mystically slain. As the Christian stands before the altar, he should bring with him a transformed heart, purified as much as possible from all trace of sin.[102] Positively considered, such a transformation means that the Christian is striving to grow in the supernatural life by all possible means, so as to present himself always as an acceptance victim to the Heavenly Father.

In another passage Pius XII also speaks concerning this mystical death of Christ's members. To be a victim with Christ means that the Christian must follow the Gospel teaching concerning self-denial, that he detests his sins and make satisfaction for such. In brief, the Christian's victimhood means that he experiences a mystical crucifixion so as to make applicable to his own life the words of St. Paul, "With Christ I am nailed to the cross." (Gal 22:19)[103]

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[102] *Mediator Dei*, *op. cit.*, No. 100. *AAS* 35 (1947) 558: "Ac fere eodem modo in sacris Liturgiae libris Christiani admonentur, qui ad altare accedant, ut sacra participent: 'Sit in hoc . . . altari innocentiae cultus, immoletur superbia, iracundia iuguletur, luxuria omnisque libido feriatur, offeratur pro turturibus sacrificium castitatis et pro pullis columbarum innocentiae sacrificium'. Dum egitur altari adstamus, ita animum nostrum transformemus oportet, ut quidquid peccatum est in eo penitus restinguatur. . . ."

[103] *Ibid.*, No. 81. *AAS* 35 (1947) 552-53: "Iamero illud apostoli 'hoc . . . sentite in vobis quod et in Christo Iesu' a Christianis omnibus postulat. . . . Postulat praeterea ab iisdem ut victimae conditionem quodammodo sumant, ut semet ipsos ad Evangelii praecepta abnegant, ut paenitentiae ultro libenterque dent operam, utque admissa quisque sua detestentur et expient. Postulat denique ut omnes una cum Christo mysticam in Cruce mortem obeamus, ita quidem ut Pauli sententiam usurpare possimus: 'Christo confixus sum Cruci'."

Jungmann has a beautiful passage concerning the Christian's Eucharistic immolation. He states:

> Every sacrament serves to develop in us the image of Christ according to a specified pattern which the sacramental sign indicates. Here the pattern is plainly shown in the double formation of the Eucharist; we are to take part in His dying, and through His dying are to merit a share in His life. What we here find anchored fast in the deepest center of the Mass-sacrifice is nothing else than that ideal of moral conduct to which the teaching of Christ in the Gospel soars; the challenge to an imitation of Him that does not shrink at sight of the Cross; a following after Him that is ready to lose its life in order to win it: the challenge to follow Him even, if need be, in His agony of suffering and His path of death, which are here in this mystery so manifestly set before us.[104]

Summarily, then, we become victims with Christ by conforming our wills to the Father's will out of love in all things. Such conformity was the essence of Christ's Sacrifice, of His victimhood, of His immolation. Such must be the victimhood, the immolation, of Christ's members also. This mystical immolation is a life-long process. The ideal is that each Mass participated in by the Christian should mark a growth in this victimhood. The true Christian desires to die more and more to self-will that he may become an ever more perfect victim in union with Christ.

d) The Father's Acceptance of the Eucharistic Sacrifice

We have seen that if sacrifice is to have its desired effect, it must be accepted by God. That the Heavenly Father always accepts the Eucharistic sacrifice is certain. For the principal Priest and Victim is Christ Himself, always supremely acceptable to the Father.

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[104] J. Jungmann, The Mass of the Roman Rite, tr. F. Brunner, 145.

As for the subordinate priests and victims, they are, taken together, the Body of Christ, the Church Herself.

There is always an acceptance on the Father's part even as regards this subordinate priesthood and victimhood of the Mass. For even though the Mass may be offered through the sacrilegious hands of an unworthy priest, there is always a basic holiness in the Church pleasing to God.[105] Because of such holiness, then, the Father always accepts the Church's sacrificial offering, for the Mass is the sacrifice of the whole Church, and cannot be fundamentally vitiated by the unworthiness of any particular member or members even if that member be the officiating priest.

What do we say of the Father's acceptance of the sacrificial offering of the individual Christian? Such an offering will be acceptable in proportion to the Christian's loving conformity of will to the Father's will. Speaking of the Christian's participation in the Mass, Jungmann says: "It follows that an interior immolation is required of the participants, at least to the extent of readiness to obey the law of God in its seriously obligatory commandments, unless this participation is to be nothing more than an outward appearance."[106]

Having considered in successive sections the immolation and acceptance elements of the Mass, it is well for us here to consider the vital link between these two. For just as the two are inseparately connected in Christ's Sacrifice, so are they also in the Church's sacrifice of the Mass.

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[105] de la Taille, Mystery of Faith and Human Opinion, 20.

[106] Jungmann, op. cit., 146.

In Christ we equated the immolation element of His Sacrifice with His Passion-Death, and the acceptance element with His Resurrection. Uniting these two mysteries of Death-Resurrection, we spoke of Christ's Paschal Mystery. We saw how such had been pre-figured by the Jewish Pasch and Exodus. Such had marked the Jewish People's passage from slavery to freedom. In the case of Christ we considered His Pasch, His Passover, to be a transitus, from the limitations of His mortal flesh to the state of resurrected glory. We speak of Christ's mortal Humanity as having exercised limitations upon Him in this sense, that, although He Himself was completely free from sin, He had exposed Himself to the conditions of a sin-laden world. In His Death-Resurrection He changed all this as He conquered sin, as He redeemed us, as He passed to the state of glory.

What happened in Christ occurs also in His Mystical Body, the Church. The Church experiences her own Passover, her own transitus, from death to resurrection. This process happened within a short span of time in Christ's life. In the life of the Church it continually takes place until Christ's second coming.[107] The Church, with her grace-life of holiness, has already partially achieved her resurrection, but not completely, even though She continues to grow in grace. St. Paul bears testimony to this: ". . . but we ourselves also who have the first-fruits of the Spirit--we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body."[108]

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[107] For an extended treatment of the Church's progressive growth and consummation in the Paschal Mystery, see Durwell, The Resurrection, 250-300.

The Constitution on the Church beautifully portrays this fused state of Death-Resurrection which the Church experiences here below as She waits for the fullness of the Resurrection in the world to come:

> For this reason we, who have been made to conform with Him, who have died with Him and risen with Him, are taken up into the mysteries of His life, until we will reign together with Him. On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths He trod, we are made one with His sufferings like the body is one with the Head, suffering with Him, that with Him we may be glorified.[109]

e) Partaking of the Eucharistic Victim: The Paschal Meal

The cycle of the Eucharistic sacrifice is completed as the priest and faithful partake of Christ the Paschal Lamb. The Mystical Body has given Christ to the Father. Now the Father gives Christ to the Church's members in the Eucharistic banquet. Although the priest alone must receive communion to assure the integrity of the sacrifice, it is highly desirable, of course, that all present partake of the Eucharist.[110]

In the sacrifices of old, the victim of the sacrificial banquet was considered in some sense divine by the fact that it had been offered to the Divinity. In the sacrifice of the New Covenant we receive Divinity Itself through the Sacred Humanity. With such a marvelous conclusion of the Eucharistic sacrifice, the fruits of Christ's Sacrifice of Calvary are continually experienced.[111]

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[108] Rom. 8/23.

[109] Constitution on the Church, op. cit., No. 7 AAS 57 (1965) 10.

[110] Mediator Dei, op. cit., No. 112. AAS 39 (1947) 562.

There are other marvelous truths to be considered under the Communion or Paschal meal aspect of the Mass. One of these is the concept of the Eucharist as sign and cause of unity. Paul VI directs our attention to this fact: ". . . the sacrament of the Eucharist is the sign and the cause of the unity of the Mystical Body of Christ, and inspires what is called an active 'ecclesial' spirit in those who venerate it with greater fervor. . . ."[112]

This fact that the Eucharist is sign and cause of unity becomes vividly evident at the Communion phase of the Mass. Here all the People of God share alike the same Paschal Lamb, Christ. Hildebrand comments on this: "All receive the one body of the Lord, all are assimilated into the one Lord. Even if we leave aside the supreme ontological supernatural unity which is realized here, the very act of undergoing this experience represents an incomparable communion-forming power."[113]

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[111] Ibid., No. 118. AAS 39 (1947) 564.

[112] Mysterium Fidei, op. cit., No. 70. AAS 57 (1965) 772: "Eucharistiae sacramentum est signum et causa unitatis Corporis Christi Mystici et in iis qui ferventiore affectu illud colunt actuosum spiritum 'ecclesialem' ut appellant, excitat. . . ."

[113] D. von Hildebrand, Liturgy and Personality, 33.

Through the sharing of the one Paschal Lamb, the Christian assembly has thus been vividly reminded of their oneness in Christ. Yet this is a oneness in plurality. For each Christian is a member of the one Body of Christ in his own unique way. He has been called upon to assimilate Christ according to his own personality, vocation, and graces. Consequently, just as the members of the People of God are reminded of their unity at Mass, so are they made aware of their own uniqueness as they depart from the Eucharistic assembly, each carrying Christ to his own particular environment according to his own individual personality.[114]

Thus we have considered the Church's Eucharistic sharing in the Mystery of Christ according to a sacrificial structure. In a relatively brief treatment as this has been, we have not been able to develop in detail the individual Christian's participation in the Mass. There have been various allusions of course, but this is not sufficient. With the general structure of the Mass established, we will now enlarge upon the concept of such participation.

4. The Christian's Participation in the Mass

God has created man a social being. This fact has relevance as regards man's salvation and perfection. Man does not go to God alone, but rather is saved and perfected with and through others. This is evident in the study of Salvation History as we see God communicating Himself to man in the framework of community. As we have seen, this social dimension of man is also readily evident in the Liturgy.[115]

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[114] K. Rahner, The Christian Commitment, tr. C. Hastings, 165-66.

Therefore, as we now talk about the individual's participation in the Liturgy, we in no way intend to underestimate the communal aspect of the Eucharistic sacrifice. We constantly presuppose it and its importance. Liturgy as communal is the indispensable framework and background for any discussion of the individual's liturgical participation.

Granted all this, it is still useful and necessary to speak of the individual's participation in the Mass.[116] Ultimately it is the individual as individual who accepts or rejects God's offer of salvation and sanctification. Therefore, to speak of the individual's response to God in the Liturgy is highly significant. Despite all the communal helps the individual receives in the Liturgy, despite the fact that the individual must always be deeply aware that he is a member of a religious community--the People of God, it is still true to say that it is within the depths of his own mysterious, individual personality that the Christian becomes a saint through the Liturgy or fails to do so. With such preliminary ideas established, we now speak of the Christian and his role in the Mass.

a) The Baptized Christian and the Mass

Through Baptism the Christian becomes incorporated into Christ and His Church.[117] Confirmation perfects this incorporation.[118]

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[115] G. Braso, Liturgy and Spirituality, 115-16.

[116] K. Rahner, Nature and Grace, tr. D. Wharton, 23ff.

[117] C. Davis, Sacraments of Initiation, 80-83.

[118] Ibid., 127.

Through these two Sacraments the image of Christ is indelibly imprinted upon the soul. The task of the Christian is to grow in this likeness of Christ more and more through the development of the life of sanctifying grace, the Christ-life. We can say, therefore, that the spiritual life of the Christian is really a development of his Baptism.

Baptism primarily initiates us into Christ's Paschal Mystery, His Death and Resurrection.[119] St. Paul tells us:

> Do you not know that all who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of Baptism into his death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also.[120]

Although Baptism primarily incorporates us into Christ's Death and Resurrection, it also unites us with Christ in all His mysteries. This is so because all Christ's mysteries are essentially one Mystery.[121] None of them stands separately by itself. Consequently, one cannot be initiated into Christ's Paschal Mystery without simultaneously being incorporated into all of His mysteries.

The fact that all of Christ's various mysteries are contained in the total Mystery of Christ enables Pius XII to tell us that in the Liturgy we encounter the whole Christ, that is, Christ in all His mysteries.[122] Mention of this fact brings us to our next point.

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[119] *Ibid.*, 83-84.

[120] Rom. 6 3-5.

[121] L. Bouyer, *Liturgical Piety*, 189-90.

[122] *Mediator Dei*, *op. cit.*, No. 163. *AAS* 39 (1947) 579-80.

In Baptism the Christian first encounters and re-lives the Mystery of Christ. He thereby receives a new life. But this life must be nourished. The Christian must therefore constantly re-encounter the Mystery of Christ,[123] and this he does chiefly through the Eucharistic Liturgy. Here the Christian is privileged daily to encounter Christ in the most intimate fashion. Here he exercises his priesthood and thus grows in supernatural vitality. We use the word exercise purposely, since the Liturgy is primarily an action,[124] an exercise of the priestly office of Christ.[125]

Since the baptized Christian is sacramentally participating in the Mystery of Christ at the Mass, his priestly act must be modeled after that of Christ's. This is true because the life of grace flowing out of the seals of Baptism and Confirmation is structured according to certain "modalities" based on the life of Christ.[126] Thus Christ, the Head of the Mystical Body, through His own life of sanctifying grace, has determined the general lines of development according to which His members' life of grace grows and matures.

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[123] L. Bouyer, op. cit., 193ff.

[124] I-H Dalmais, "The Christian Liturgy and the Mystery of Salvation," in True Worship, ed. L. Sheppard, 3.

[125] Constitution on the Liturgy, op. cit., No. 7. AAS 56 (1964) 101.

[126] K. Rahner, Theological Investigations, tr. K. Kruger, 2. 113.

Therefore it is evident that the whole of the Christian's life must be orientated to the Mass and be centered about it; for in Christ we see His entire life centered around His priestly act of Calvary. Vagaggini says:

> Christ's sacrifice, and therefore His priesthood, extends to His whole life, because He offered His sacrifice from the very first moment. All the acts of His life were sacrificial, because everything He did was offered by Him as matter of sacrifice. But these acts had sacrificial value only in reference to the sacrifice of His life itself.[127]

The baptized Christian should thus bring his daily life, his whole life, to the Eucharistic sacrifice. Jungmann speaks to our purpose here. He points out that the Church which assembles about the altar is not a nebulous, ethereal entity, but the Church of this earth. It is the Church of men and women who are immersed in the work of this world. As they gather for the Eucharistic sacrifice, they are therefore not removed from the world of their ordinary daily lives to an unreal world of ritual which has no connection with their temporal cares and activities. Rather it is the reality of this ordinary daily life which they bring to offer as priests and victims in union with Christ, Priest and Victim.[128] In such a manner, then, the Eucharistic sacrifice looks to the past life of the Christian.

Yet the Mass also looks to the future of the Christian. By his participation in the Mass he receives grace to assimilate in a more perfect manner the Mystery of Christ. Ideally, each Mass participated in by the Christian should mean that he leaves the Eucharistic assembly with a greater Christ-likeness. Thus he takes up his daily life as a more fervent Christ-bearer.

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[127] Vagaggini, Theological Dimensions of the Liturgy, 81.

[128] J. Jungmann, "Eucharistic Piety," Worship 35 (1961) 419.

Consequently, the daily Mass as it looks to both the past and future embraces the Christian's entire life. It is meant to be lived each minute of the Christian's life. Durwell says:

> The Mass is said in order that the whole Church and the whole of our life may become a Mass, may become Christ's sacrifice always present on earth. St. Francis of Sales resolved that he would spend the whole day preparing to say Mass, so that whenever anyone asked what he was doing, he might always answer, "I am preparing for Mass." We also could resolve to make our whole lives a participation in the divine mystery of the Redemption, so that when anyone puts the question to us, we can always answer," I am saying Mass."[129]

b) The Mass Lived Out

As the Christian lives out his Mass, he is thus daily laboring with Christ in furthering the work of the subjective Redemption. This is so because Christ's Sacrifice was a redemptive act, and consequently the Mystical Body's re-living of this act in the Mass is also redemptive.[130] In this regard we must remember that the whold world--[131]not merely men--has been redeemed. The non-rational and rational world alike await the furthering of the Redemption. St. Paul tells us:

> For the eager longing of creation awaits the revelation of the sons of God . . . because creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the sons of God. For we know that all creation groans and travails in pain until now.

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[129] F. X. Durwell, In the Redeeming Christ, tr. R. Sheed, 63.

[130] Ibid., 57-58.

[131] S. Lyonnet, "The Redemption of the Universe," in The Church, 143.

> And not only it, but we ourselves also who have the first-fruits of the Spirit--we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body.[132]

How does the Christian help Christ redeem the world? (Henceforth the term world is to be understood as including both rational and non-rational creation). As previously stated, the Christian helps Christ redeem the world by re-living Christ's mysteries. The same "events" or mysteries which accomplished the objective redemption furthers the subjective Redemption also. Principal among Christ's mysteries are His Death and Resurrection. Hence it is especially these that the Christian must re-live.[133] Yes, the Christian is called upon daily to a mystical death, that is, to an ever-growing death to self-will. As the Christian dies thus more and more through a loving conformity to the Father's will, he rises with Christ to an ever greater share in the Resurrection, in the newness of life, in the life of grace. As the Christian so re-lives Christ's Paschal Mystery, he is helping Christ redeem not only himself, but also, in a mysterious yet real manner, the world.[134]

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[132] Rom. 8/19-23.

[133] G. Tavard, "The Mystery of the Church in the Liturgical Constitution," Worship 39 (1965) 13.

[134] C. Davis, Liturgy and Doctrine, 83-92. Also, Mystici Corporis, op. cit., No. 55, AAS 35 (1943) 213. In this passage Pius XII tells us how the Christian's prayers and sacrifices, and thus by implication his whole Christ-life of grace, contributes toward the salvation of souls. We can expand upon the Pope's thought and say that it is not only souls which thus profit, but also the non-rational world. For the salvation of souls depends in part upon the Christianization or redemption of various social structures, such as marriage, government, entertainment, etc. The Christian can help Christianize such by his direct apostolate, and he should do so according to the opportunities offered him. But he also contributes toward such a Christianization or redemption by the basic re-living of the Paschal Mystery. For such an interior life helps acquire the graces necessary for man's redemption of such structures.

Although Christ's life was summed up in Death-Ressurection, it also included various other "events" or mysteries. In their own way each of these contributed to the Redemption. It is likewise with the Christian's life. His participation in Christ's Death-Resurrection must be "broken down" into the other mysteries of Christ's life.[135]

In the beginning of this chapter, we explained how there is a perennial value attached to these mysteries of Christ, how they are present in the Liturgy, and how they exercise their influence on us. We will now expand somewhat on these ideas in the words of Davis:

> In the liturgy, therefore, we make contact with the saving acts of Christ. In that sense they are present in the Liturgy. We can speak of a virtual presence, which means a presence of power, a dynamic presence. The risen Christ is present in the liturgy because he acts upon us. It is through him that God gives us grace, and it is through him that God establishes contact between us and his historical work. But in the liturgy, not only the risen Christ, but also the historical work of Christ, the saving events enacted in Christ, act upon us. Consequently, there is also a presence of this work, of these events. For example, the death and resurrection of Christ are made present in the sense that they exert upon us an actual causal influence. And we can say that the total mystery of Christ, the entire saving work of Christ, is present in the liturgy by such a virtual or dynamic presence.[136]

Consequently, the member of Christ's Mystical Body must always remember that he carries away from the Mass not only the Christ of the Death and the Resurrection, but also the Christ of the Hidden Life, the

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[135] L. Bouyer, Liturgical Piety, 192-98.

[136] Davis, op. cit., 88-89. For a further treatment on the presence and influence of Christ's mysteries in the Liturgy, see E. Schillebeeckx, Christ the Sacrament of the Encounter with God, 54-63; M. Matthys, "Mysteriengegenwart secundum Sanctum Thomam," Angelicum 34 (1957) 393-99; J. Miller, Fundamentals of the Liturgy, 350-52.

Christ of the Public Life, and so forth. As the Christian lives out his Mass in the exercise of his Christ-life, these various mysteries should therefore be present.

Before we give examples of how the Christian can re-live these saving events of Christ's life, it is well that we first distinguish the two different levels on which the Christian relives Christ's Mystery.

Christ, through His Death and Resurrection, has transformed us. This transformation is a "new creation", a new life of grace.[137] Through our Baptism we are initiated into such a life and consequently we exist as new creatures. Consequently, as long as we possess the life of sanctifying grace,our share in the Mystery of Christ, we are living according to this new existence whether or not this life here and now incarnates itself in a concrete supernatural act. In this sense the life of grace, the "new creation", is fundamental, radical, and transcendant, a share in the transcendant holiness or Mystery of God Himself.[138] We recall here that in a previous description it was stated that the Mystery is ultimately God Himself, hidden, wholly other, wholly transcendant.

However, God expects that our life of transcendant holiness incarnates itself in concrete supernatural acts.[139] It is in this respect that we speak of re-living the various mysteries of Christ through specific supernatural attitudes and acts. This may also be called imitation of Christ with a certain precaution, namely, that the imitation in question is to be considered primarily as interior rather than exterior. By this we mean that although the Christian can to a certain extent imitate Christ according to what was His external mode of contact, it is primarily through adopting the mind of Christ--His interior dispositions--that the Christian puts on Christ.[140] With this said we now offer suggestions as to how the Christian re-lives the mysteries of Christ whose presence and transforming influence have been encountered in the Eucharistic Liturgy.

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[137] L. Cerfaux, Christ in the Theology of St. Paul, 316-17.

[138] G. Thils, Christian Holiness, 3.

[139] Ibid., 4.

For instance, each member of Christ, whether he be bishop, priest, religious, or layman, can accomplish much of his redemptive work by an intense re-living of Christ's hidden life. Certainly Our Heavenly Father would have us learn a great lesson from this fact, namely, that His Christ lived out so many years of His earthly life in a hidden way, doing the ordinary tasks of the ordinary man. Pius XII has indicated the great good for souls Christians can accomplish as they re-live Christ's hidden life.[141] In assimilating this particular mystery of Christ the Christian must say with Rahner: "Let us take a good look at Jesus Who had the courage to lead an apparently useless life for thirty years. We should ask Him for the grace to give us to understand what His hidden life means for our religious existence."[142]

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[140] J. de Guibert, Theology of the Spiritual Life, 87-91.

[141] Mystici Corporis, op. cit., No. 55 AAS 35 (1943) 213.

[142] K. Rahner, Spiritual Exercises, 160.

Christ did not lead only a hidden life, but a public life also. All vocations within the Church are likewise called upon to re-live this part of Christ's life in some way. One aspect of Christ's Public Life that should be common to all Christian vocations is the selflessness, the constant concern and love for others which Christ constantly and vividly displayed. This concern for others cost Christ much in fatigue of body and mind.[143] And yet, He continuously gave Himself completely to others.

Another characteristic of the Public Life which all can imitate is that of Christ as witness. Christ was a witness to the Father, a perfect manifestation of the Father's Truth and Love. All members of Christ are called to give witness also. Indeed, the Christian's entire life should be a witness to the truth he holds. The world comes to know Christ through the Christian.[144] Schillebeeckx comments on this aspect of being witness:

> Our life must itself be the incarnation of what we believe, for only when dogmas are lived do they have any attractive power. Why in the main does Western man pass Christianity by? Surely because the visible presence of grace in Christians as a whole, apart from a few individuals, is no longer evident.[145]

St. Paul sums up the redemptive work of Christ under the mysteries of Death-Resurrection.[146] Therefore these are the principal mysteries which the Christian must assimilate from the Eucharistic Liturgy and reproduce in his own life. More and More the Christian spiritual life is being considered as a process of death-resurrection.[147] It is obvious why this is so, for if Christ's entire life was summed up in His Death-Resurrection, so also is that of His members.

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[143] E. Leen, In the Likeness of Christ, 228.

[144] G. Verhaegen, "The Priesthood of the Laity" The Way 5 (1965) 27.

[145] Schillebeeckx, Christ the Sacrament of the Encounter with God, 209.

[146] L. Cerfaux, op. cit., 190-92.

Christ's Death and Resurrection are so closely united that they are more two facets of one mystery rather than two separate mysteries.[148] So also with the Christian. The death aspect of his supernatural life is intimately connected with his life of resurrection. In what way? His very life of grace is his life of resurrection; but his continual growth in spiritual death--death to self will in all its numerous manifestations--is achieved through grace. Hence his life of resurrection always accompanies his life of death. We also see the two connected more obviously in the sense that a growth in the death element always results in a growth in the resurrection element.

The daily life of the Christian, then, is a combination and antithesis of death-resurrection. As he lovingly conforms himself to the Father's will, manifested to him in so many ways, the Christian is achieving both death and resurrection. As with Christ,[149] the resurrection, a greater share in the divine life through grace, is his ultimate goal.

These few remarks, then, give examples of how each member of Christ's Body, the Church, is called upon to re-live Christ's entire life as centered in Death-Resurrection. More could be said. For instance, we could point out in detail how St. Ignatius leads the retreatant to a re-living of the multiple mysteries of Christ's life in the Spiritual Exercises.[150] But we think our remarks have sufficed to indicate how the Christian is to live out these various mysteries. Moreover, let it be recalled that all mysteries ultimately make up but one Mystery of Christ.

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[147] D. Regan, "Liturgical Spirituality," Guide, No. 197 (1965) 8-13.

[148] Durwell, The Resurrection, 54.

[149] *Ibid.*, 36.

What we have said thus far applies in general to all vocations. But since there are different vocations within the Church, we must also say that each of these projects Christ in a somewhat different manner. Each Christian, consequently, must study how he in particular is called to put on Christ. Essentially, of course, all put on Christ in the same manner. Yet there are accidental differences according to the vocations, work, and individual persons involved.[151] For instance, the lay person, in general, is called to a deeper involvement in temporal affairs than is the religious.

Each member of Christ, therefore, according to his particular vocation, work, and personality, has something special to take away from the Mass.[152] Each Christian, as he lives out the Mystery of Christ, projects Christ to the world in his own way. Each Christian, as he himself grows in Christ-likeness, is also helping Christ to redeem the world in his own way. For holiness is necessary apostolic whether the Christian at any particular time is engaged in an external apostolate or not.[153]

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[150] See Spiritual Exercises, passim.

[151] E. Van Kaam, Religion and Personality, 44.

[152] K. Rahner, The Christian Commitment, 168.

Each Christian, according to God's Plan for him, must have a vital and dynamic desire to help christianize the whole world. Perhaps he can do very little through a direct, external apostolate. But his prayers and sacrifices--indeed his entire life--can touch the whole world.[154] Through an intense Christian life the individual can help Christ further the redemption of the family, the business world, the social structure, etc. The Christian is called to have this deep desire: to see the whole universe imprinted with the name of Christ.[155] How true it is to say that the Christian's vocation, centered in the Liturgy, calls for deep involvement in this sacred activity.[156]

In schematic outline we have seen ways in which the baptized Christian lives out his Mass. As he so lives out his Mass, helping Christ in His redemptive work, he thus becomes more Christ-like. Consequently, he becomes a more perfect priest and victim for his next participation in the Eucharistic sacrifice. Therefore we see the beautiful cycle which the Mass contains. The Christian is part of a grand process of redeeming and being redeemed. The Mass is the center of the Christian life. How true are the words of Vatican II: ". . . the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows."[157]

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[153] V. Forde, The Theology of the Apostleship of Prayer, 13-44.

[154] Mystici Corporis, op. cit., No. 55 AAS 35 (1943) 213.

[155] J. Conwell, Contemplation in Action, 84.

[156] Constitution on the Church, op. cit., No. 36. AAS 57 (1965) 41-42.

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[157] Constitution on the Liturgy, op. cit., No. 10. AAS 56 (1964) 102.

CHAPTER V

THE SACRED HEART DEVOTION CONSIDERED AS AN AID TO LITURGICAL PARTICIPATION

A. Non-Liturgical Spiritual Activity in Relationship to the Liturgy

In recent years there has been considerable writing concerning the relationship between Liturgy and private prayer.[1] For all practical purposes the question can also be put in this manner: What is the relationship between non-liturgical spiritual activity and liturgical participation? We here take the term liturgical in its strict sense as referring to the official, public worship of the Church.

The Sacred Heart Devotion, as we principally wish to treat of it here, is in the area of non-liturgical spiritual activity. Consequently, it is logical that we first treat in a generic fashion the relationship between the Liturgy and other forms of spiritual life. Subsequently, the Sacred Heart Devotion will more easily be seen as a specific application of this general relationship. First of all, we can say that there is a mutual inter-dependence between the Liturgy and non-liturgical spiritual activity.[2] A succinct and pedestrian way of stating this is to say: "One's non-liturgical spiritual life is as good as his liturgical participation and vice-versa."

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[1] See, e.g., C. Vagaggini, "Liturgy and Contemplation," Worship 34 (1960) 519-23.

The manner in which we will treat of this inter-relationship is as follows. First, we will treat non-liturgical spiritual activity as a preparatory aid to liturgical participation. Next we will consider non-liturgical spiritual activity as assimilation of the Eucharistic Liturgy. Finally, we will consider how the Liturgy is the chief source of grace for one's non-liturgical spiritual life.

In such a treatment it should be realized that we are not dealing with clear-cut and adequate distinctions. We point out one example in this regard. It is evident that living out the Mass is at the same time a preparation for the next Eucharistic assembly. Yet there are advantages of speaking of preparation for the Mass in contradistinction to the application of the Mass to one's daily life. For instance, when we speak of preparation for the Eucharistic sacrifice we easily think of bringing our daily actions to the altar as part of our oblation. On the other hand, when we speak of living out the Mass we rather think of how the liturgical Mystery of Christ influences our daily lives, or how our daily lives gives expression to the various mysteries of Christ contained in the Mass.

Consequently, although these divisions and other similar ones are actually over-lapping and even fused, there are legitimate reasons for making them.

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[2] L. Cognet, "L'Union à Dieu dans la spiritualité chrétienne," La Vie Spirituelle 102 (1960) 410.

1. Non-liturgical Spiritual Activity as Preparation for Liturgical Participation

The Constitution on the Liturgy says: "The spiritual life, however, is not limited solely to participation in the Liturgy."[3] Thus we have the word of the Second Vatican Council itself that it is right and proper to speak of non-liturgical aspects of the spiritual life. However, there should always be the greatest possible unity between them and the Liturgy.[4] One manner in which such unity is achieved is to consider non-liturgical spiritual activity as a preparation for a more fervent and intelligent liturgical participation. The Constitution on the Liturgy says: "But in order that the Liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain."[5]

Pius XII tells us of the necessity of non-liturgical spiritual activity for achieving this proper disposition:

> If the private and interior devotion of individuals were to neglect the august Sacrifice of the altar and the Sacraments, and to withdraw them from the stream of vital energy that flows

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[3] Constitution on the Liturgy, op. cit., No. 12. AAS 56 (1964) 103: "Vita tamen spiritualis non unius sacrae Liturgiae participatione continetur."

[4] Ibid., No. 10. AAS 56 (1964) 102.

[5] Constitution on the Liturgy, op. cit., No. 11. AAS 55 (1964) 102: "Ut haec tamen plena efficacitas habeatur, necessarium est ut fideles cum recti animi dispositionibus ad sacram liturgiam accedant, mentem suam voci accommodent, et supernae gratiae cooperentur, ne eam in vacuum recipiant."

> from Head to members, it would indeed be sterile, and deserves to be condemned. But when devotional exercises, and pious practices in general, not strictly connected with the sacred Liturgy, confine themselves to merely human acts, with the express purpose of directing these to the Father in Heaven, of rousing people to repentance and holy fear of God, of weaning them from seductions of the world and its vice, and leading them back to the difficult path of perfection, then certainly such practices are not only highly praiseworthy but absolutely indispensable. . . .[6]

We more readily understand the insistence of the Church for this proper disposition of the Christian when we recall the Liturgy's true meaning. As we have said, the Eucharistic Liturgy is the sacramental renewal of the life of Christ centered in His Paschal Mystery. It is by such a renewal that God continues to communicate Himself to men. The Christian accepts this liturgical communication by assimilating Christ's Mystery to his own life, re-living it according to his vocation and graces. All this shows that the essence of liturgical participation is an intensely interior affair. Hence such participation must never become purely exterior, "mechanical."[7]

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[6] Mediator Dei, op. cit., No. 32. AAS 39 (1947) 534: "Si privata atque interna singulorum pietas Augustum altaris Sacrificium ac Sacramenta neglexerit, seseque a salutifera vi subtraxerit, quae ex Capite in membra profluit, ea procul dubio reprobanda ac sterilis res erit. Sed cum omnia pietatis consilia et opera, quae cum Sacra Liturgia arcte non coniunguntur, idcirco dumtaxat ad humanos actus respiciunt, ut eos nempe ad caelestem Patrem erigant, utque homines ad paenitentiam et ad sanctum Dei timorem salutariter excetent, atque ex mundi vitiorumque illecebris aversos ad sanctitatis verticem per arduum inter, feliciter reducant, tum profecto eadem non modo summis laudibus digna, sed prorsus necessaria sunt. . . ."

[7] P. R. Regamy, "L'orientation contemplative de la prière liturgique," La Vie Spirituelle 102 (1960) 470.

We see specific reasons why this is so. Christ's sacrifice consisted essentially in an interior, moral act--that of perfect, loving submission to His Father's will. Hence, it was through the deepest interior and personal act that Christ redeemed the world.[8] The Christian's participation in the Liturgy--his re-living of this act of Christ--must likewise grow in interiority if it is to grow in perfection. It is precisely this intensely interior and personal response to God--especially in the Liturgy--that enables the Church to live vitally.[9]

This type of ideal liturgical participation demands a thorough preparation. It is a preparation which the Christian must constantly be willing to achieve all day, every day. Such a preparation necessitates what we term non-liturgical spiritual activity. It includes examination of conscience,[10] whereby the Christian works toward a greater purification in order to render himself a more perfect victim for the Mass. It includes prayer,[11] especially that based on the mysteries of Christ's life.[12] Such mental prayer allows the Christian to approach the Mass with the mind of Christ, enabling him to encounter intelligently the mysteries of Christ which the Liturgy re-inacts for the Christian assembly.

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[8] K. Rahner, The Christian Commitment, 91.

[9] Ibid., 91.

[10] Mediator Dei, op. cit., No.174. AAS 39 (1947) 584.

[11] Ibid., No. 32. AAS 39 (1947) 535.

[12] Ibid., No. 175. AAS 39 (1947) 584.

Such non-liturgical spiritual life also includes the practice of the Christian virtues, especially the theological virtues of faith, hope, and charity.[13] Unless these are exercised constantly in one's non-liturgical life, there is little chance they will reach the intensity they should have during liturgical participation; and it is precisely during the Eucharistic Liturgy that the Christian life, centered in the theological virtues, should achieve its perfection.[14]

These are a few examples indicating how non-liturgical spiritual exercises and activity prepare the Christian for his Eucharistic participation. These and others like them are meant to enable the Christian to grow more and more in his role of priest and victim. This non-liturgical spiritual activity of the Christian ideally should become perfectly united with the liturgical action. It is as if it incarnates itself by becoming united to the liturgical, sacramental sign.[15] In summary, we say that there cannot be perfect participation in the Liturgy without this preparation through non-liturgical spiritual life.[16]

2. Non-Liturgical Spiritual Activity as Assimilation of the Liturgy

Private spiritual activity may be looked upon not only as a preparation for liturgical participation, but also as vital assimilation of the same. Pius XII indicates to us that this is the Chruch's mind:

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[13] J. de Guibert, The Theology of the Spiritual Life, 48, 61.

[14] B. Haering, "Liturgical Piety and Christian Perfection," Worship, 34 (1960) 529. See also G. Stevens, "Liturgy and Contemplation," in American Ecclesiastical Review 142 (1960) 114.

[15] K. Rahner, Theological Investigations 2. 114-119.

[16] Mediator Dei, op. cit., No. 175. AAS 39 (1947) 584.

> When the Mass, which is subject to special rules of the Liturgy, is over, the person who has received Holy Communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community.[17]

This thanksgiving after Mass, of course, is just one example of private spiritual activity as assimilation of the Liturgy. Why is such activity necessary? We cite two main reasons.

First, the liturgical texts and actions are so full of doctrine and mystery that the mind cannot hope to assimilate them properly during the brief span of the liturgical action itself.[18] If the proper assimilation is to take place there must be considerable private prayer and reflection. One cannot fully exhaust the vitality contained in one mystery of Our Lord's life if a life-time of prayer is given to it. What, then, must we say concerning the whole sum of mysteries and Scriptural readings which the Liturgy proposes to us? Rahner says that frequent reception of the sacraments has relative little significance unless the existential act of receiving the sacrament grows in perfection.[19] We can say somewhat the same thing concerning our point at question. Unless the Christian spends time in private prayer reviewing the liturgical texts and mysteries, perhaps there will be but little spiritual growth despite the frequency of liturgical participation.

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[17] Ibid., No. 123. AAS 39 (1947) 566: "Opus sacrum, quod peculiares Liturgiae normae moderantur, postquam peractum est, non eum gratiarum actione exsolvit, qui caeleste degustavit pabulum; quin immo valde consentaneum est eum, Eucharistica accepta dape ac publicis conclusis ritibus, se recollegere, ac cum Divino Magistro intime coniunctum, cum eodem, prouti rerum adiuncta concedant, dulcissime salubriterque colloqui. Ii igitur ex recto secedunt veritatis tramite, qui verbo magis quam sententiae inhaerentes, asseverent ac doceant post Sacrum absolutum haud esse eiusmodi gratiarum actionem producendam, non modo quod ipsum altaris Sacrificium per se gratiarum sit actio, sed quod etiam ad peculiarem actum id pertineat privatae ac propriae suae cuiusque pietatis, non autem ad communitatis bonum."

[18] G. Braso, Liturgy and Spirituality, 176.

From a slightly different viewpoint, we see another reason for the necessity of non-liturgical spiritual activity as regards liturgical assimilation. Through the liturgical action each Christian is supposed to appropriate for himself the Mystery of Christ.[20] This appropriation is not meant to remain sterile, but rather is meant to express itself in the Christian's daily life according to his own proper vocation and graces. Such an expression will not be adequate unless there is private spiritual life nourished by examination of conscience, mental prayer, exercise of the virtues, etc. All these in their own way are necessary for the proper development and expression of the Christ-life of grace.[21] He who is unwilling to exercise himself in such private spiritual activity is actually unwilling to express as he should his Mass in his daily life.

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[19] K. Rahner, Theological Investigations 2. 131-32.

[20] E. Fleischner, "Scripture and Liturgy," Bible Today, No. 17 (1965) 1129-30.

[21] R. Tartre, "Personal Prayer," Cross and Crown 15 (1963) 148.

3. Liturgy as Prime Source of Grace for Non-Liturgical Spiritual Activity

If private spiritual activity is necessary for preparing the Christian properly for liturgical participation and for personally assimilating the Liturgy, so also is the Liturgy necessary for one's non-liturgical spiritual life.[22] For all salutary spiritual activity is grace inspired and grace permeated.[23]

The chief channels of grace, in turn, are the Sacraments and the Mass. Consequently, provided it is possible for one to participate, and provided one's interior dispositions are what they should be, one's non-liturgical spiritual life will flourish in proportion to one's authentic and frequent liturgical involvement.

We can put the above in another manner. In the objective Redemption Christ redeemed us principally through His Paschal Mystery. In the subjective Redemption Christ, in conjunction with His Body, the Church, continues to redeem us principally through His Paschal Mystery now sacramentally renewed.[24] Therefore it is above all from the Eucharistic Liturgy that the Christian will draw the supernatural strength necessary for his non-liturgical spiritual activity.

We have seen very briefly, then, the wonderful harmony which should exist between one's non-liturgical spiritual life and his liturgical participation. The correct balance is not always easily achieved.[25]

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[22] Constitution on the Liturgy, op. cit., No. 10. AAS 56 (1964) 102.

[23] L. Ott, Fundamentals of Catholic Dogma, tr. P. Lynch, 229-31.

[24] Mediator Dei, op. cit., No. 75-79. AAS 39 (1947) 550-52.

[25] C. Vagaggini, Theological Dimensions of the Liturgy, 165.

Yet with God's grace such achievement is eminently possible. This is so because the desired unity and balance has been instilled by God Himself in the objective economy of salvation.[26] God never asks the impossible, nor, generally, even the extremely difficult.

B. The Sacred Heart Devotion: An Aid to Liturgical Participation

Having briefly seen the necessary connection between one's private, non-liturgical spiritual life and one's liturgical participation, we now make a specific application. We will consider the Sacred Heart Devotion as an aid to a more fervent and dynamic liturgical participation. In doing so we are considering the Devotion more from the viewpoint of non-liturgical spiritual activity than from its explicitly liturgical side. This liturgical element of the Devotion, of course, reaches its high point in the Mass of the Feast of the Sacred Heart.[27] The reason we approach the Devotion from its non-liturgical aspect is obvious, since we are trying to show the Devotion as an auxiliary to liturgical involvement. That it is so in its explicitly liturgical elements is self-evident.

It is peculiarly fitting that we consider the Sacred Heart Devotion as a liturgical auxiliary; for there is a most intimate connection between the Devotion and Liturgy.[28] We see this connection borne out concretely in the lives of some of the great devotees of the Sacred Heart. In our historical survey we saw that St. Mechtilde and Gertrude had mystical experiences concerning the Sacred Heart during liturgical prayer. We also remember from our treatment of St. Margaret Mary that she received apparitions from the Sacred Heart while praying before the Blessed Sacrament, and that Our Lord asked of her Eucharistic reparation. The liturgical connotations are evident here. We see this same connection between the Devotion and the Eucharist in our own day. For instance, a contemporary son of St. Francis, speaking of the Sacred Heart Devotion, points out that in the Eucharistic Heart of Christ lies the Franciscan spirit.[29]

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[26] _Ibid._, 102-103.

[27] E. Agostini, _Il Cuore di Gesu_, 354-359.

[28] For one approach to their connection, see J. Leclercq, "The Liturgical Roots of the Devotion to the Sacred Heart," _Worship_ 34 (1960) 551-66.

By recalling ideas from our historical chapter we can also see the logical connection between the Devotion and the Liturgy. We remember that the patristic period thought of the Church and her Sacraments as being born of the pierced side of Christ. We **also** saw in the Middle Ages how devotion to the Sacred Heart developed out of devotion to Christ's wounded side. Gradually, then, the Church and Her sacramental system were considered to have been brought forth from the pierced Heart of Christ, a concept which has re-appeared in modern times.[30]

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[29] M. Ciccarelli, Misteri di Cristo nella Spiritualità Francescana, 799: "Nel Cuore eucaristico di Gesù sosta l'anima francescana. Ha trovato il suo pane: l'amore vivente e operante di Gesù. E vi indugia per entrare nella dinamica del mistero, nella intimità dell'amore che si dona, silinzio samente e totalmente, per sempre."

[30] H. Rahner, "The Beginnings of the Devotion in Patristic Times," in Heart of the Saviour, 57.

The teaching Church has adopted this concept as Her own. We read in Haurietis Aquas:

> Therefore, from the wounded heart of Our Redeemer, the Church, the dispenser of the blood of the Redeemer, was born. From this wounded Heart the grace of the sacraments, from which the children of the Church draw supernatural life, flowed most profusely. . . .[31]

Consequently, because of this most intimate union between the Church, Her sacramental (liturgical) system, and the Sacred Heart, what more congruous liturgical auxiliary could be found than the practice of devotion to the Heart of Christ? Rahner says we can only truly understand the Church if we consider Her in Her origin--as being born from the pierced Heart of Christ.[32] We extend his thought and say that one of the most excellent means of understanding the essence of the Church's life, Her Liturgy, and implementing the same in our lives, is through the Sacred Heart Devotion. We will now strive to show ways in which this can be accomplished.

1. An Aid Through Interiorization

De Guibert states that one of the two chief causes for stunted growth in the quest for holiness is the lack of a real interior life.[33]

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[31] Haurietis Aquas, op. cit., No. 75. AAS 23 (1956) 333: "Ex vulnerato igitur Redemptoris Corde Ecclesia, utpote Redemptionis Sanguinis administra, nata est, ex eodemque Sacramentorum gratia, ex qua Ecclesiae filii supernam vitam hauriunt, uberrime profluxit. . . ."

[32] K. Rahner, "Spiritualitè Ignatienne et Dévotion au Sacré-Coeur," Revue D'Ascétique et de Mystique 35 (1959) 164.

[33] de Guibert, Theology of the Spiritual Life, 275.

We wish to establish that the Devotion is an interiorization of the liturgical Paschal Mystery.[34] This interior spirit is, as we have seen, highly necessary for liturgical participation.[35] The external, ritual sign of sacrifice is--again we insist upon it--the sign of the interior worship of the Church and Her members. The greater the interiority of the Church's Liturgy, the greater its efficacy.

The Sacred Heart Devotion has a peculiar force to develop this interiority,[36] a fact we called attention to in our historical survey. It enables us to penetrate the Mystery of Christ and to understand it in its well-springs.[37] Stierli says:

> It is true that the proper understanding of the Heart of Jesus is possible only to the man who wishes seriously for a deeper life. . . . the man who recognizes and appreciates spiritual values will, through meditation on the Heart of Jesus, reach a mature, interior piety of the heart, as opposed to a merely verbal devotion.[38]

2. An Aid Through the Realization of Christ's Love for Us

As we saw in Chapter III, the Devotion emphasizes God's love for us in Christ and the necessity of our loving God and neighbor in return.[39]

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[34] B. Bro, "Peut-on se passer de la liturgie? Priere priveé et commune," La Vie Spirituelle 103 (1960) 1.

[35] Ibid., 25.

[36] K. Rahner, "Some Theses on the Theology of the Devotion," in Heart of the Saviour, 142.

[37] Miserrentissimus Redemptor, op. cit., No. 4. AAS 20 (1928) 167.

[38] J. Stierli, "The Dogmatic and Religious Value of the Devotion to the Sacred Heart," in Heart of the Saviour, 142.

[39] Haurietis Aquas, op. cit., No. 116. AAS 48 (1956) 345.

All of these concepts, of course, have great relevance as concerns one's liturgical life. First, we will consider God's love for us.

The realization of God's love for us in Christ is essential for proper liturgical participation. We see this by reasoning as follows. One way in which we may view the Liturgy is from the standpoint of dialogue. In one sense, Salvation History was and is God's speaking to man in word and action. Such Salvation History has always included man's response to God. As the Liturgy re-lives Salvation History, it contains this same basic dialogue. God continues to speak through the liturgical word and action as He lovingly communicates Himself through Christ. As always, He calls for the Christian's loving response, and this especially within liturgical action. This response will be in part proportionate to the People of God's realization of the Father's love for them as a community and as individuals.

Man by his very nature wants to be loved.[40] As a creature, he desires His Creator's love. As a social being he does not feel himself fulfilled unless he is accepted in love by others. This need for love becomes even greater as we consider man elevated to the supernatural state. The Christian's life of grace, permeating his entire being, has structured within itself this deep desire to be loved within the Christian community[41] and, above all, by God Himself.

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[40] E. Fromm, The Art of Loving, 18.

[41] The Sacred Heart Devotion points out very strikingly that Our Lord Himself has this deep desire within His human nature permeated by grace to be loved by men. See Miserrentissimus Redemptor, op. cit., AAS 20 (1928) 172-73.

One of the great elements of Trinitarian life is the mutual love which exists between the Persons of the Trinity. In turn, the Christian's life of grace is essentially Trinitarian.[42] Consequently, we see why the Christian has this deep need to be loved by God whether he fully realizes it or not. His participated Trinitarian life simply demands God's love. As the Christian more and more realizes the Trinity's love for him, he more easily can enter into this Trinitarian life in loving response, a response which should be centered in the Liturgy.

The saints' lives and teachings bear witness to all this. For instance, St. Ignatius in his Spiritual Exercises strives to make the retreatant realize that Christ has become Incarnate out of love for *him*.[43] The great Apostle Paul, having realized Christ's love for him, says that nothing can separate him from that love.[44] We can surmise he was the great saint he was because of his profound and intense realization of this love.

Karl Rahner has expressed thoughts concerning our point at question. Rahner says that we discover our vocation, our mission in life, in a loving union with God. In such a union we are disposed to accept ourselves according to the loving designs of God.[45] In other words, we can fulfill our Christian vocation only within the context of realizing God's personal love for each one of us.

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[42] G. Thils, Christian Holiness, 70-74.

[43] St. Ignatius, Spiritual Exercises, tr. L. Puhl, No. 104-105.

[44] Rom 8/39.

[45] K. Rahner, "Spiritualité Ignatienne et Devotion au Sacré-Coeur," Revue D'Ascétique et de Mystique 35 (1959) 163.

Von Hildebrand also apeaks to our advantage. He states: "That Christ loves us is the great secret, the most intimate secret of every soul. It is the most inconceivable reality; it is a reality which would completely change the life of every man if he could but realize it fully.[46]

The Sacred Heart Devotion is eminently suited to enable the Christian to realize God's love for men and for himself in particular. We can say that this is the first great reality which the Devotion teaches.[47]

Some say that we no longer need the Sacred Heart Devotion to help us realize this great love of God for us. Within the framework of a Jansenistic Christianity they say that indeed the Devotion served this purpose,[48] but that today it has lost its relevance. Those who speak thus show little understanding of the history of the Devotion; for in our historical survey we saw that devotion to the Heart of Christ existed long before the age of Jansenism. Nor do they seem to be able to explain why the modern Church through her teaching office has so strongly and so often receommended this Devotion, even up to the present day.[49] The Church, then, has given no indication She thinks the Devotion is irrelevant for today's Christianity. The contrary is true. As in all matters we should think with the Church on this issue.

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[46] D. von Hildebrand, The Sacred Heart, 11.

[47] Hauriestis Aquas, op. cit., No. 65. AAS 48 (1956) 327-28.

[48] R. Gutzwiller, "The Opposition," in Heart of the Saviour, 13.

[49] Paul VI, Investigabiles divitias Christi, AAS 57 (1965) 298-301.

God has, therefore, attached special graces to the Devotion which enable us to realize more deeply and more experientially His love for us. Since our liturgical participation depends on such a realization, we can well utilize the Devotion for this purpose. The Sacred Heart Devotion is not the only means for realizing God's love for us in Christ. But surely it is one of the quickest and easiest ways.

3. An Aid Through a Return of Love to Christ

Highly important, therefore, is realization of God's love for proper liturgical participation. Yet this realization remains sterile unless it results in a return of love to God through Christ. This is the crucial point of one's liturgical involvement. To grow in one's priesthood and victimhood in union with Christ means to grow in love of Christ. In turn, this loving union with Christ, centered in the Mass, is intended by God to grow to the highest intensity. It reaches its ideal in the transforming union described by St. John of the Cross,[50] and others. In this union the Christian becomes dominated by grace in a most perfect manner as Christ through His Spirit inspires, accompanies, and perfects practically each action of the soul.

This ideal union with Christ is vividly symbolized in the Mass at the Offertory. As the priest pours a drop of water into the chalice containing wine, he prays that the faithful may become partakers of Christ's Divinity just as Christ has become partaker of our humanity. The wine represents Christ and the water the faithful.[51] The union between water and wine becomes so perfect that the mixture is indistinguishable to the human eye, symbolizing that the Christian is to achieve the closest possible union with Christ. This most intimate union takes place as the Christian becomes assimilated as priest and victim to Christ, Priest and Victim.

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[50] St. John of the Cross, The Ascent of Mount Carmel, tr. K. Kavanaugh and O. Rodriguez, Bk. 2, Ch. 5, 116.

This loving union with Christ can be greatly aided by devotion to the Sacred Heart. For the Devotion is a great school of divine charity. Pius XII says: ". . . We do not hesitate to state emphatically that devotion to the Sacred Heart of Jesus is the most effective[52] school of divine charity, on which the Kingdom of God to be established in the souls of individuals, in families and in nations must rest."[53] We will now specify different forms this return of love to Christ may take.

In our chapter on the Sacred Heart Devotion, we described the act of consecration, the synthesizing practice of the Devotion, as a return of love to Christ. In turn, this consecration can be conceived as a fulfillment of the first commandment which enjoins us to love God with our whole being.[54] In its ideal this consecration is another way of conceiving the union with Christ symbolized by the mixture of water and wine. The union thus symbolized demands that the Christian becomes selfless, that he give himself over completely to Christ in the Mass. Casel, in speaking of the liturgical mystery, states it this way: "The piety of the mystery is not an easy thing; it means giving up oneself. Only one who does this can act with Christ. . . ."[55]

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[51] F. Charmot, The Mass, Source of Sanctity, tr. M. Bouchard, 124.

[52] (It should be pointed out that although the above translation is rendered "most effective school of divine charity," the Latin efficacissimam could also be rendered simply "very effective".)

[53] Haurietis Aquas, op. cit., No. 137. AAS 48 (1956) 352: ". . . asseverare non dubitamus, cultum Sacratissimi Cordis Iesu efficacissimam divinae caritatis disciplinam esse; divinam caritatem dicimus, qua nitatur oportet Regnum Dei in singulorum animis, in domiestico convictu, in nationibus stabiliendum. . . ."

[54] A. Tessarolo, Il Culto Del Sacro Cuore, 201.

Consecration to the Sacred Heart demands a like surrender. In such consecration the Christian hands over his entire being to be possessed by Christ. Christ is thus free to reincarnate Himself in another humanity.[56] In this way He relives and continues His life in the Christian. Here we see the great harmony between the act of consecration to the Sacred Heart and the gift of self to Christ in the Eucharistic Liturgy. In both there is assimilation and reproduction of Christ's life in the Christian. Consequently, this act of consecration inspired by love can be a great help for the Christian both in preparing himself for the Mass and in living out the same. We see reasons for this, since the ideas and realities connected with such consecration are easily grasped, being so simply and vividly symbolized by Christ's Heart. This very simplicity and vividness is perhaps more easily grasped during the Christian's busy day than are thoughts of the Liturgy with its more subdued and complex reality and symbolization.[57]

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[55] O. Casel, The Mystery of Christian Worship, 161.

[56] Van Kaam, Religion and Personality, 44.

[57] Vagaggini, Theological Dimensions of the Liturgy, 56.

We can further extend the concept of consecration as liturgical auxiliary. In our original treatment of consecration to the Sacred Heart we stated that imitation of the Sacred Heart was closely connected with such a commitment of self to Christ. The bond between the two rests on that which was just stated above: the Christian gives himself to Christ so that He may reincarnate himself in this particular humanity. This necessarily involves imitation of Christ. Such an imitation of the Sacred Heart is, in turn, intimately connected with the "imitation aspect" of liturgical assimilation described in the previous chapter. There we saw that living out the Mass involved the imitation or putting on of Christ according to His various mysteries.

Devotion to the Sacred Heart is of great value in this imitation of Christ. Pius XI tells us:

> Are we not to see . . . in that blessed sign and in the devotion which flows from it, the very substance of our holy religion, as well as the rule to guide us toward a more perfect form of life, since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to _imitate_ Him more generously than we have heretofore done?[58]

It seems, then, that the Holy Father is saying that a closer imitation of Christ depends not only on a growing love for Christ but also upon a deeper understanding of Him and His life. Charmot elaborates on how the Devotion helps us to understand better the various mysteries of Christ's life:

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[58] _Misserentissimus Redemptor_, _op. cit._, No. 4. (Emphasis ours). _AAS_, 20 (1928) 167: "Ac jure . . . in illo enim auspicatissimo signo atque in ea, quae exinde consequitur, pietatis forma nonne totius religionis summa atque adeo perfectioris vitae norma continetur, quippe quae et ad Christum Dominum penitus cognoscendum mentes conducat expeditius et ad eundem vehementius diligendum pressiusque imitandum animos inflectat efficacius?"

> Christ's acts owe their excellence not only to the truth they contain and the inexhaustible power they can impart to our faith; there is this further grandeur that each of these mysteries of His life is a mystery of love. . . .
>
> Therefore, souls who contemplate the Heart of Jesus see that this Heart, overflowing with charity, contains in principle all the mysteries of Christ's life, subsumes and explains them.[59]

By promoting a deeper love and knowledge of Christ, then, the Devotion results in a closer imitation of Christ, the Sacred Heart. In turn, this imitation, a concomitant of consecration, enables the Christian to assimilate and live out more perfectly the liturgically-renewed mysteries of Christ. In regard to this imitation of the Sacred Heart we recall a point made in our original discussion in Chapter III. There it was stated that the chief virtue of Christ's Heart which we are to imitate is His great love for His Father. This really includes all the other virtues. Galot says: "In the life of Christ one concept seems to dominate all his thoughts and feelings like an obsession: the Father. The heart of Christ is above all the heart of a Son, the most loving of sons."[60]

We wish to demonstrate one further manner in which consecration to the Sacred Heart can be a helpful aid to one's liturgical life. The point at question is the Mass considered as Covenant sacrifice,[61] a concept discussed in the previous chapter. There we saw that Christ established the New Covenant, a new life of loving union with God. This Covenant includes the gift of Himself which God has made to man and man's return gift of self to God--and all this in Christ. This Covenant was established by Christ's Sacrifice of Blood, and the life of this Covenant is now centered in the Mass, the unbloody renewal of Christ's Sacrifice.

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[59] F. Charmot, The Sacred Heart and Modern Life, 204. On this same point see also Bainvel, Devotion to the Sacred Heart, 119.

[60] J. Galot, The Heart of Christ, 1.

[61] For an extended treatment on this subject see Bernard Cooke's excellent article (previously referred to) "Synoptic Presentation of the Eucharist as Covenant Sacrifice," TS 21 (1960) 1-44.

A key concept of the Covenant, then, is the relationship between God and men established by a mutual giving. Yet we think it safe to say that the average Christian does not have a sufficient understanding of this basic meaning of the Covenant; and yet he should if his participation in the Mass is to be an intelligent one. We believe he can be aided to such an understanding by the ideas connected with consecration to the Sacred Heart. For the reality contained in this consecration and in the Covenant are basically the same: a loving relationship in Christ between God and men characterized by a mutual giving. God gives Himself to man and man gives himself to God. We believe the average Christian is more familiar with such ideas in regard to consecration than in regard to the Covenant. Consequently, by relating consecration to the Sacred Heart with Covenant he can be aided in his understanding of the realities involved in the Covenant relationship. Thus his appreciation of the Mass should be considerably increased.

We have, therefore, been discussing various ways in which a return of love to the Sacred Heart can be an excellent liturgical aid. Again, a point of caution should be given. The Christian must be sure to orientate his return of love to the Sacred Heart to the Mass and center it there, realizing that if such helps his Eucharistic participation, it is principally from the Mass that he reciprocally derives the supernatural strength necessary for such a love of Christ.[62] He must realize, then, that he has a special obligation to grow in appreciation of the Eucharist.[63] He must realize that the perfection of his love for the Sacred Heart is to take place within the Liturgy and not outside of it.[64]

4. An Aid Through Loving Others

We have discussed the need of realizing God's love for us and of loving in return. There yet remains a third principal element as regards this question of love. We refer, of course, to love of neighbor. We hear this phrase so often. Yet, despite all that has been said and written about love of neighbor, one wonders at times to what degree this love is characteristic of the Church's life. Diekmann says in this regard:

> I have heard all sorts of remarks about "you Catholics,--you are so different because you go to service on Sunday. You don't eat meat on Friday. . . ."
> I have yet to hear even the beginning of a hint that "You Catholics are so different because you have greater love for one another."[65]

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[62] Constitution on the Liturgy, op. cit., No. 10. AAS 56 (1964) 102.

[63] Paul VI, Investigabiles divitias Christi, AAS 57 (1965) 300.

[64] B. Haering, "Liturgical Piety and Christian Perfection," Worship 34 (1960) 529.

[65] G. Diekmann, "The Theology of Worship" Worship 10 (1962) 140.

This matter goes right to the heart of the Liturgy, as Diekmann implies.[66] In the Eucharist we have the sacrifice and sacrament of love. Through the Eucharist we should be constantly drawn to a greater union of love, not only with God, but with the members of the People of God, and, finally, with all men. This love of others which should thus be nourished on the Eucharist contains within itself realities of the greatest moment.

For such a love of others is extremely important for the growth of the Mystical Body, the Church. Rahner says that only lovers can be of real service to the Church. Only they can lead Her to the destiny intended by God.[67] We see reasons for such a statement. The Church was born from the pierced Heart of Christ, from the Heart of the Tremendous Lover. As the Church was thus born from love, so also must She grow to maturity through love.[68] Yes, the Church will grow, not only by means of the perennial love of Christ Her Head, but also through the love of His members in the Mystical Body. As Christ died consumed with love of men, so must a similar spirit be manifest in His followers. As the Church thus grows through love, She will more and more influence the entire world. For love is diffusive of itself. The Sacred Heart can provide all the strength, motivation, inspiration, and example necessary for the Church's members growth in this love of neighbor.

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[66] Ibid., 140.

[67] Rahner, "Spiritualité Ignatienne et Devotion au Sacré-Coeur," Revue D'Ascétique et de Mystique, 35 (1959) 158.

[68] G. de Becker, Les Sacrés Coeurs de Jesus et de Marie, 195.

For instance, the Sacred Heart teaches us that we must love _all_ men. His Heart, pierced upon Calvary, tells us this. The Death of Calvary brought to its mortal end a life given completely for the salvation of all men. The Christian must imitate such a love. The Christian's heart also must embrace all men in its love, and this love should be shown in a positive way. We can _at least_ pray and sacrifice for all men, realizing that perhaps many will be saved precisely because we loved them in such a manner.[69]

In one way or another, therefore, our love for others must be a love that serves, a love that is of profit to others. Here again the Heart of Christ inspires us. Galot states: "The human heart of Christ was created by God to be at the service of mankind. . . ."[70] After the example of Christ's Heart the Christian must grow in the desire to pour himself out in loving service to the Church and men. One of the great desires of His life must be to help communicate redemptive love to others.

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[69] _Mystici Corporis_, _op. cit._, No. 55. _AAS_ 35 (1943) 213.

[70] Galot, _The Heart of Christ_, 80.

This is the spirit of the true Christian, of the true apostle of the Sacred Heart.[71]

In God's providence we are called not only to love all men in general, but some men in particular. The love of friendship existing between particular individuals is highly important for the life of the Church as McLaughlin points out:

> Such attitudes--presence, availability, empathy, generosity, fidelity--are the fundamental attitudes of Christian charity. Concretely, they are the attitudes of friendship, the characteristics of a friend. They are the marks of the charity of the religious man whose task it is to bear witness to the modern world of the possibility of love. To do this, he must experience friendship--a friendship grounded ultimately in his love of God. Here he will learn the attitudes basic to Christian love. Subsequently, he must seek to give his love for every man he meets the character and depth of his love of a friend.[72]

Friendships are important, then, because, among other reasons, they give witness to the world of Christian love. Also, through love for a particular person or persons, the Christian is thus taught how to love all others more deeply. For the basic reality behind the love for a particular person is found in all, namely, a human being created in the image of God and redeemed by the Blood of Christ.

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[71] C. Dermine, *La Dévotion au Coeur de Jésus*, 41-42. What Dermine says here concerning the priest is basically applicable to all Christians: "La dévotion au Sacré-Coeur n'interesse passeulement la piété et la doctrine, elle anime aussi l'apostolat. Il y aurait une grace lacune dans la spiritualité que nous exposons si nous ne pouvions rattacher formellement et organiquement notre action apostolique au mystère de Sacré-Coeur. De fait, grâce à ce mystère se realise en nous l'unité de la piété et de l'action. . . . il est normal que le prêtre soucieux de vivre pleinement sa messe et désireux de pénétrer dans l'intimité du Coeur de Jésus, sente se développer dans son âme un immense besoin de ne rien épargner et d'aller jusqu'à épuiser ses forces, jusqu'à donner sa vie, au service de l'Eglise, pour manifester à ses frères et leur communiquer le grand mystere de l'Amour redempteur.

[72] B. McLaughlin, *Nature, Grace, and Religious Development*, 83.

Again, the example of the Sacred Heart serves us in this consideration of friendship. Certainly Christ had special friends--His Apostles, Lazarus, Martha, Mary, and others. Speaking of Christ, Galot remarks: "This giving of himself results in the formation of many strong friendships with all that that word connotes in the way of affection. Christ, above all, gives his heart, and it is the heart of others he wishes to receive."[73] Certainly Christ manifested toward His friends the above-mentioned availability, empathy, generosity, fidelity. Certainly His friends received the benefits of the three-fold love symbolized by His Heart. His divine, human-spiritual, and human-sensible love found a special object in such friends.

In Chapter III we made special mention of the sensible love of Christ as symbolized by His Heart, and the implication of such in the follower of Christ. We stated that although the necessary precautions must always be taken, the Christian must not be afraid to love with warmth and affection. It seems to us that true love of friendship is impossible without such. As long as our love for others is deeply rooted in love of Christ this affective element will contribute considerably toward the deepening and growth of true friendship. From such a friendship the

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[73] Galot, *op. cit.*, 135.

Christian, in turn, will learn how to love others also in a more perfect manner as just described. The Sacred Heart Devotion in this, as in all questions of affectivity, has much to teach us.[74]

There is one final point we would like to mention as regards loving others. In loving others we desire to be loved in return. But, unfortunately, such is not always the case. However, if we are to exercise the influence we should within the life of the Church we must take this risk. We must be willing to love without being loved in return.[75] Here as always the Heart of Christ teaches us a lesson. In the pierced Heart we have the ultimate symbol of what it means to love regardless of whether one is loved in return. Christ's Heart symbolizes His great redemptive love for men; the wound symbolizes that He gave His last drop of Blood to prove that love. At the same time the wound tells us that Christ was and is not loved in return as He should be. For the wound is a result of our sins, of our failure to love Christ.

These, therefore, are various ways in which the Sacred Heart Devotion can help the Christian to love men properly. Growth in such a love is necessary if the Christian is to grow in his Eucharistic participation. This is self-evident, for in the Mass a great event is sacramentally renewed, namely, the event of Calvary where Christ loved all men, even unto death.

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[74] For an excellent study on human and divine affectivity in the light of the Devotion, see D. von Hildebrand, The Sacred Heart. In one passage of the book, page 20, we find: "Should not the fact that it is precisely the heart of Jesus which is the object of a specific devotion, and not his intellect or will, move us toward a deeper understanding of the nature of the heart, and consequently to a revision of the position taken toward the entire affective sphere?"

[75] Rahner, art. cit., 155.

5. An Aid Through the Concept of Unity

The Liturgy is the sacramental renewal of Salvation History in which God communicates Himself to the Church, to the Chosen People within the Church, and through the Church to all men. Conversely, the Liturgy is also the Church's public response to this loving communication.[76] The two-way covenant relationship of Salvation History is thus being continuously renewed sacramentally in the Liturgy. Consequently, the Liturgy tends toward unity,[77] toward the great unity of Salvation History.

This unity can be stated very briefly in the following manner. After the fall of Adam God prepared for Himself a Chosen People, the Jews. The history of this Chosen People is the history of the preparation for the coming of Christ. The coming of Christ, in turn, is the central point of all Salvation History: ". . . the history of salvation is divided clearly into two parts: before Christ and after Christ. Before Christ, at least beginning with Adam's sin, everything tends to Him, and after Christ everything derives from Him. Hence this story can be called, in the Pauline perspective, the 'mystery of Christ'".[78]

Christ formed a new Chosen People, the Church. He is the Head of this Chosen People. He accomplished the Redemption of this Chosen People, and of all men, principally through His Death-Resurrection. The Chosen

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[76] C. Vagaggini, "Liturgy and Contemplation," Worship 34 (1960) 516.

[77] Vagaggini, Theological Dimensions of the Liturgy, 17.

[78] Ibid., 9.

People, the Mystical Christ, continues Christ's Redemption by re-living Christ's life, and this especially through the Liturgy. This work of Christ will be perfected through His Second Coming. In this Parousia Christ will appear in glory to pronounce judgment, and the present world will be destroyed and renewed.[79] This, in extremely brief form is the continued unity of Salvation History and the Liturgy. Durwell gives us the kernel of such in almost poetic fashion:

> He came down to live in the world of sin and slavery, in order that that world might receive a mortal blow in his body. He left the world below and entered heaven through the wounding of his body. But he has left his body, slain and brought back to life, among men, to be the living way along which they can go to the Father. In him men take their departure, in him they attain their end. When that end is achieved all the sons will have rejoined their Father. Honour and glory to the Lamb![80]

The Sacred Heart Devotion also possesses a marvelous unity. Pius XI says that it contains the substance of our entire religion.[81] Pius XII says that the Devotion contains the perfect profession of the Christian religion.[82] We can see reasons why the Holy Pontiffs so speak. As demonstrated in our chapter on the Devotion proper, the Heart of Christ is the symbol, not only of the human-spiritual and human-sensible love of Christ, but ultimately of the divine love for men, a love common to Father, Son, and Holy Spirit. Christ's Heart is also symbolic of the fact that God wants to be loved in return--and this so strikingly, since the Sacred Heart has so poignantly called for men's love.[83] In Christ's Heart, then, we have the whole of Christianity succinctly symbolized: God communicating Himself in love to men through Christ and calling for men's love through this same Christ. Here is the essence of Christianity, of Salvation History, of the Covenant relationship.

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[79] L. Ott, Fundamentals of Catholic Dogma, 485-96.

[80] Durwell, The Resurrection, 359.

[81] Miserrentissimus Redemptor, op. cit., No. 4. AAS 20 (1928) 167.

[82] Haurietis Aquas, op. cit., No. 114. AAS 48 (1956) 344.

Consequently, the Sacred Heart Devotion is admirably suited to aid the Christian toward the achievement of liturgical unity, a fact attested to by Jungmann.[84] Both the Devotion and the Liturgy contain essentially the same unity. The Christian, practicing the Devotion, must learn to orientate its succinct unity towards the Liturgy. For instance, he must become aware that God's love for him and his return of love, both symbolized by Christ's Heart, are to be experienced and exercised chiefly within the Liturgy.

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[83] Verheylezoon, Devotion to the Sacred Heart, xxv-xxvi.

[84] J. Jungmann, Pastoral Liturgy, 318-19. We quote at length Jungmann's superb words concerning the Devotion's sense of unity and its connection with the Liturgy: "And in the end, the liturgy has accepted the language about the heart of Jesus--in the feast of the Sacred Heart which was first of all allowed in separate churches in 1765 and prescribed for the universal Church in 1856. It is significant that this feast falls exactly at the end of the movable Christian Year, thus forming the concluding point of all the offices de tempore in which the year of feasts runs out. When Pentecost season, the Feast of Pentecost and its octave and the (now diminished) octave of Corpus Christi are over, on the following Friday, as if to sum up all the foregoing festive thoughts and mysteries, our Redeemer's Heart is to glow and we are to turn our eyes to the ultimate source of all mysteries. . . . At no other place in the Christian Year could that which is spread through the whole year be so fittingly 'collected and unified' as at the point where now stands the feast of the Sacred Heart of Jesus. Undoubtedly, all that is 'collected and unified' in devotion to the Sacred Heart especially amongst its great representatives, was there in isolated pieces before. It was there in the whole doctrine of faith, in the catechisms, in theology, in sermons, in spiritual writings, in meditation on the life and Passion of Christ; but it was perhaps not present there so strikingly or so ostensibly. In part, it was there only as a subject of knowledge, having little connection with the life of piety. In the catechisms, theological analysis was too much to the fore. At the edges we could see defence against heresy pushing its way out at several points. There were times when, even in religion, cold reason set the linguistic tone. . . . Then devotion to the Sacred Heart stepped into the wide breach and spoke to the feelings of the faithful. It instructed thousands--millions, so that they were able 'to comprehend . . . the breadth and length, and height and depth; to know the charity of Christ, ... (Eph. 3, 18ff). In its many-sided

The Devotion gives its sense of unity, succinctly, vividly, and surely because of the striking symbolization it possesses coupled with its unmistakable message. In all this it can be more simplified than the Liturgy itself, since the Liturgy is a complexus of signs signifying various supernatural realities.[85] Both the rich complexity of the Liturgy and the striking simplicity of the Sacred Heart symbolism carry, then, their own respective advantages.

This growth towards liturgical unity and simplification which the Devotion fosters is certainly to be desired. This is evident from the principle of spiritual theology which states that, generally speaking, growth in the supernatural life means a growth toward simplication.[86]

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variations, in its expansion into a doctrine of virtue, orientated upon meditation on the Heart of Jesus, with its call to absolute self-dedication to redemptive love it could have become the glowing hearth of a heroic Christianity, even without the valuable foundation of those elements which must have been present beforehand waiting to be 'collected and unified'. It did become just this. Only God knows the number of those who through it have attained to the highest sanctity." Thus the words of a great liturgist.

[85] Vagaggini, op. cit., 16.

[86] A. Tanguerey, The Spiritual Life, 637-42.

For such a growth in simplification means the Christian is more and more sharing in the divine simplicity and is thus becoming more God-like.

6. An Aid Through the Practice of Reparation

At the heart of the Mystery of Christ is the Cross,[87] the mystery of His Passion and Death. Vagaggini states: "The cross . . . dominates the whole Church and all of history."[88] Everything which Christ did previous to Calvary was sacrificial because such was orientated to the Cross. Everything which followed Christ's Death was also linked with Calvary, since His Resurrection and Ascension were the Father's manifest acceptance of Christ's Sacrifice.[89]

If Christ's Passion and Death are at the center of the historical Mystery of Christ, so also are they at the center of this Mystery renewed liturgically. Pius XII says:

> Since His bitter sufferings constitute the principal mystery of our Redemption it is only fitting that the Catholic faith should give it the greatest prominence. This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the Sacraments are most closely united with the Cross.[90]

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[87] Mediator Dei, op. cit., No. 164. AAS 39 (1947) 580.

[88] Vagaggini, op. cit., 81.

[89] Schillebeeckx, Christ the Sacrament of the Encounter with God, 21-25.

[90] Mediator Dei, op. cit., No. 164. AAS 39 (1947) 580: "Quoniam vero acerbi eius cruciatus praecipuum constituunt mysterium, ex quo salus nostra oritur, catholicae fidei consentaneum est in maxima illud sua luce poni; est siquidem divini cultus veluti centrum, cum Eucharisticum Sacrificium cotidie illud repraesentet et innovet, et cum Sacramenta omnia arctissimo vinculo Cruci coniungantur."

Thus Christians are to be taught that the central mystery of the Mass which they must live out is Christ's Passion-Death. This mystery is peculiarly ours here below. The Church points this out in the Office for the Feast of All Saints: "For the struggles and the labors belong to this short and hard life, but the crowns and the rewards of merit to that which is eternal."[91]

The great spiritual masters have also traditionally given an emphasis to the Cross. One of these masters, St. Ignatius of Loyola, at a summit point in his Spiritual Exercises, speaks thus:

> . . . whenever the praise and glory of God would be equally served, I desire and choose poverty with Christ poor, rather than riches, in order to imitate and be in reality more like Christ our Lord; I choose insults with Christ loaded with them, rather than honors; I desire to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in this world. So Christ was treated before me.[92]

De Guibert, one of the greatest of the commentators on Ignatian spirituality, shows how this emphasis of Ignatius on the cross is justified. De Guibert points out that such an emphasis is authentic because it gives rise to a true summit of Christian charity.[91]

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[91] Feast of All Saints, Matins, Lesson 6, Liturgical Press trans., 3, 1747: ". . . ut in hac brevi et exigua vita agones essent et labores, in illa vero quae aeterna est, coronae et praemia meritorium. . . ."

[92] St. Ignatius, Spiritual Exercises, tr. L. Puhl, No. 167.

In the state of eternal happiness, on the other hand, there will be no Passion-Death, but only the Resurrection fully realized. But here below, this mystery of Christ's Resurrection is only partially assimilated by the Christian. Yet, at the same time, the follower of Christ must realize that even on this earth the Mystery of Christ's Passion-Death is only a means to a participation in Christ's Resurrection and that Death-Resurrection are inseparable. What Durwell says of Christ applies likewise to his followers, namely, that through His suffering and Death Christ was working toward the Resurrection as a goal.[92]

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[91] J. de Guibert, The Jesuits Their Spiritual Doctrine and Practice, 587-88: "For the Jesuits as for every true Christian, deprivation, humiliation, and abnegation under all its forms cannot in any case be an end, a goal sought for its own sake alone. . . . Every genuine form of Christian abnegation is a form of life, of love for God, of love for Christ. Therefore our whole problem really is to answer this question: Since charity is the very summit of the spiritual life, how can these forms of love truly constitute a summit of charity?

"Assuredly, more dazzling is that summit of charity which is attained in the last stages of unitive love, that is, in those highest degrees of infused contemplation. . . .

"Nevertheless the Saviour's own statement remains: 'Greater love than this no one has, that one lay down his life for his friends' (John 15:13). There also remains another fact. As the summit . . . of His life on earth, and as the supreme manifestation of His love for us, He did not choose the glorious manifestations of Tabor or the Ascension. Instead, He chose the ignominious death on Calvary. It was from a profound perception of this truth that the earliest Christians drew their firm conviction that the highest summit to which Christian life could mount, the very perfection of the Christian profession, was martyrdom, the consummated sacrifice of one's life for Christ. . . .

"When peace came to the Church and martyrdom ceased to be part of the prospects habitually entertained by the mass of Christians, they sought for some proof of love which would be lofty enough to replace martyrdom as the highest term of their spiritual ascent. This is known to have been the starting point for all the doctrinal development about the unbloody martyrdom of asceticism and religious life. Within the stream of this doctrinal development Ignatius' ideal of abnegation for the sake of Christ came in time and took its place.

"This ideal of abnegation constitutes a summit of charity for this reason. It causes one because of his love for Christ to embrace what, together with death, is the hardest for our human nature, namely, those deprivations and humiliations to which men sometimes would prefer death itself. And these sacrifices are embraced first of all because Christ Himself embraced them previously--just as the martyrs went rejoicing to their death because Christ too had for them beforehand."

For as the Christian mystically dies more and more with Christ, so does he rise more and more with Him. He does so through the increase of the life of grace. Consequently, the Christian's spiritual life is not to be dominated by a dolorism. There must always be a balance between Death-Resurrection. Given all this, it still remains true that Christ and His Church have given a certain centrality to the **Cross** as just cited. Therefore the Christian must adopt such a view also. To fail to do so is to fail to conform oneself to the law of objectivity contained in the Liturgy.[93]

The Sacred Heart Devotion can be a great aid to the Christian in his liturgical Passion-Death participation. Charmot says:

> Souls contemplating the wound of Christ's Heart have learned another important truth in the light of the Holy Ghost. They have understood that the only way to enter His Heart is to go through the door opened by the lance; that is to say, no soul can reach the perfection of love except through devotion to the Passion of Jesus Christ. This lesson is of primary importance for any authentic

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[92] Durwell, The Resurrection, 36.

[93] Vagaggini, op. cit., 102-106.

> Christian spirituality. If there are some who presumptuously seek to attain sanctity by an easier road and especially one more gratifying to nature, they are mistaken. The lives of the saints contain no example of a saint who avoided or wished to avoid crucifixion.[94]

It is especially in its practice of reparation that the Devotion centers our attention on Christ's sufferings and our duty to share in the same.[95] As explained in detail in Chapter III, reparation is basically our making up to Christ, and with Christ to the Father, for our sins and the sins of others. Reparation "must be understood as a response, as a continuation and thereby revelation and channeling of the atoning Passion and Death. . . . It is participation in Christ's and His Mystical Body's Passion and cross. . . ."[96]

We accomplish reparation principally through a loving conformity to the Father's will, as did Christ in the universal satisfaction He made for sin. In this dying to our own will there is always a certain mystical death involved, easy as such conformity may become at times with the help of grace. Here, then, we see the basic connection between reparation to the Sacred Heart and liturgical dying-with-Christ.

Why do we need reparation to the Sacred Heart to aid us in living out Christ's Passion-Death? Here again, we believe it is in the concept of overwhelming vividness of symbolism that we have our answer; and such is a distinct advantage today when some are neglecting devotion to Christ's Passion and Death because of an unbalanced emphasis on His Resurrection.[97] Through this deep and vivid symbolism, then, Christ's Heart first tells us of love. Yet there is another great message, or, if you will, a distinct aspect of this message of love. Christ's pierced Heart also tells the tale of sin and what it has done to Him. At the same time His Heart pleads for our response to this dread fact of sin. Because of this vivid and moving manner in which the Sacred Heart calls for reparation, its practice cannot but help us to enter more deeply into Christ's Passion-Death as we experience it in the Liturgy. Pius XI puts it admirably well:

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[94] Charmot, The Sacred Heart and Modern Life, tr. K. Sullivan 217-18.

[95] Miserrentissimus Redemptor, op. cit., No. 9ff. AAS 20 (1928) 170ff.

[96] A. Morgenroth, "Devotion to the Sacred Heart and Modern Man," Review for Religious 24 (1965) 425.

> As the act of consecration proclaims and confirms our union with Christ, so the act of expiation (reparation), by purifying us from sins, is the beginning of such union; our participation in the sufferings of Christ perfects it, the offering we make to Him of our sacrifices for the welfare of our brethren brings such union to its final consummation. This was precisely the design of the mercy of Jesus when He unveiled to our gaze His Sacred Heart, surrounded by the emblems of His Passion, and aflame with the fire of love, that we, on the one hand, perceiving the infinite malice of sin, and on the other, filled with a knowledge of the infinite love of Our Redeemer, might detest . . . sin and substitute for it an ardent love of Him.[98]

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[97] W. Yeomans, "The Pattern of His Death" The Way 5 (1965) 227ff. We refer also to the words of Hermann Schmidt, an eminent liturgist and a *peritus* of Vatican II, "The Liturgy and the Modern World," *Worship* 37 (1963) 512-13: ". . . it is the spirit of sacrifice which is most urgently needed in the life of the faithful today."

[98] *Miserentissimus Redemptor*, *op. cit.*, No. 12. (parantheses ours) *AAS* 20 (1928) 172: "Quemadmodum igitur unionem cum Christo profitetur ac firmat consecratio, ita expiatio eamdem unionem et, culpas detergendo, inchoat et, Christi passiones participando, perficit et, victimas pro fratibus offerendo, consummat. Atque id sane miserentis Jesu consilium fuit, cum Cor nobis suum, insignia passionis praeferens ac flammas amoris ostentans, patere voluit, scilicet ut hinc infinitam peccati malitiam coniectantes, illinc Reparatoris caritatem infinitam admirati, et peccatum vehementius detestaremur et caritati ardentius vicem redderemus."

Reparation to the Sacred Heart is also an aid to one's liturgical-death-with-Christ in that it adds a warmth, a glow of love, to our life of suffering with Christ.[99] This is extremely important. Christ's atoning Passion-Death was permeated with the overwhelming, burning love of His Heart. The Christian must learn from Christ in this regard. He must bring a warmth, a fire, an enthusiasm, to his share in Christ's sufferings. If he does not, his mystical dying will tend to be marked by a cold stoicism that will dry up his personality, prohibiting it from developing to a Christian maturity, a maturity which is partially characterized by a properly developed affective life.[100] In his devotion to Christ's Heart, sharing in Its warmth and love, the Christian will be aided in achieving this desired affectivity as he renews Christ's Passion in his own life.

These are ways, therefore, in which the practice of reparation to Christ's Heart can be an aid to participation in the liturgical Death of Christ. It is entirely natural that it be such an aid, for reparation to the Sacred Heart has been characterized by a certain Eucharistic orientation.[101] For instance, we remember from our historical survey that Our Lord Himself told Margaret Mary that He desired acts of reparation in satisfaction for the sins committed against Him in the Eucharist, the Sacrament of His love.

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[99] Rahner, "Spiritualité Ignatienne et Devotion au Sacré-Coeur," Revue D'Ascétique et de Mystique, 35 (1959) 154-55.

[100] Von Hildebrand, The Sacred Heart, 171: ". . . transformation in Christ implies that the heart is incomparably more sensitive, more ardent, and endowed now with an unheard of affectivity. . . . Moreover it is endowed with a transfigured affectivity, that is, an affectivity which is not only morally legitimate, but one that is sealed with the spirit of Christ, possessing a completely new sublimity, and simultaneously an incomparably greater, deeper ardor."

[101] E. Agostini, Il Cuore di Gesu, 315-20. See also Bainvel, Devotion to the Sacred Heart, 39.

7. An Aid Through the Practice of Confidence

We have said that the degree of love of our liturgical participation marks its degree of perfection. This is simply an application of the thesis that Christian perfection consists in charity.[102]

Although charity thus marks the essence of our involvement in the Eucharistic sacrifice, the other Christian virtues are also necessary. For all of them, according to their respective formalities, are connected with charity and its exercise.[103] This is especially true of the other two theological virtues, faith and hope.[104] Faith proposes the end to be achieved through charity, as well as all the other truths which in some way are connected with this end.

Once the supernatural end is thus proposed to the Christian, he sees at once that he cannot possess the Divine Goodness either partially here on earth or perfectly in heaven unless God aids him in this quest. Hence, the virtue of hope is required. This need for confidence in God is expressed thus by von Hildebrand:

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[102] St. Thomas, De Perfectione Vitae Spiritualis, Ch. 1.

[103] de Guibert, The Theology of the Spiritual Life, 61-72.

[104] Ibid., 61.

> The knowledge of our need of redemption . . . is the prime condition of our transformation in Christ, for it provides the only possible basis for our readiness to change. However, that knowledge is condemned to sterility unless it is completed by another fundamental act on our part: our confidence in God.[105]

How fittingly, then, does St. Thomas emphasize that charity, that is, friendship with God, is impossible without faith and hope.[106]

It has been stated that Christian perfection consists essentially in charity. This virtue of charity, in turn, should achieve its perfection within the Eucharistic Liturgy.[107] Consequently, Christian perfection is perfection of liturgical participation, perfection of assimilation of the liturgical Mystery of Christ.

Therefore, since liturgical involvement can, with the proper qualifications, be equated with Christian perfection, we see the necessary connection between the virtue of hope or turst and one's liturgical life.

Karl Rahner says that one of the chief characteristics of the message of the Sacred Heart is its call for faith in the love of God.[108] This faith in the love of God means that the Christian trusts that God's love for him is an operative love, a love which will give him all the graces necessary for salvation and perfection. In Chapter III we have developed at length this concept of trust in the Sacred Heart in its relationship to Christian perfection. Because of the equation we have just made between Christian perfection and liturgical involvement, we can see the various possibilities of relating what we have said in Chapter III on confidence in the Sacred Heart to liturgical participation. Perhaps we can briefly indicate here the general lines of such a relationship.

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[105] D. von Hildebrand, Transformation in Christ, 155.

[106] St. Thomas, ST, I-II, q. 65, a.5.

[107] B. Haering, "Liturgical Piety and Christian Perfection," Worship 34 (1960) 529.

[108] K. Rahner, "Some Theses on the Theology of the Devotion," in Heart of the Saviour, 142.

For the most part, the crisis of one's liturgical involvement does not come during the actual liturgical celebration. The crisis rather comes before and after that is, in one's preparation for, and assimilation of, the Liturgy. The completely religious atmosphere of the Liturgy makes relatively easy acts of faith, hope, love, etc. But in the midst of one's daily life, surrounded as the Christian is by a more or less completely secular atmosphere, these same acts often do not come with the same ease. The Christian must, then, develop a "religious atmosphere" as best he can during his non-liturgical hours in order to facilitate acts of faith, hope, love, and all other acts necessary for liturgical preparation and assimilation.

In our immediate context of discussing the virtue of confidence, we see the great necessity for such an atmosphere. Immersed in so much that tends to draw him away from the great liturgical realities and ideals, the Christian is liable to doubt seriously whether he can ever assimilate such in his own life.

Here is where the Sacred Heart Devotion can be of great aid. Because of the great vividness of Christ's Heart inviting trust, an atmosphere of hope and confidence can be developed even amidst a busy life surrounded by non-Christian secularism and materialism. Rahner has words relevant for us in this regard:

> The religious values of Christianity are being progressively eliminated from modern life, and the burden of belief is resting more and more exclusively on the personal decision of the individual. The Christian world, which could once carry a man almost independently of his own decision, is subject to unceasing attenuation. Every man must live . . . in a situation marked by the outward, and therefore also inward, "absence of God". . . .
>
> This is the perspective in which one must view the message of Paray (message of the Sacred Heart) and its relevancy in the historical situation of the Church. . . . It emphasizes the interior life, faith in the love of God, present even when it seems furthest away (in consequence of the growing sin and godlessness of the world. . . .)
>
> Interior life is not the selfish luxury of religious introversion. The interior man is rather he who, by the power of God, believes and loves in spirit and in truth, in a world where the love of God has grown cold, or at least has almost ceased to project itself into 'exterior' life. Interior life means the strengthening of man in faith and love without the props of an externally Christian society.[109]

The interior life which Rahner associates with the Devotion is the "non-liturgical religious atmosphere" of which we have just spoken It includes to a highly significant degree the atmosphere of supernatural trust. The interiority of the Devotion, then, develops the virtue of hope despite one's non-Christian milieu. This increase of hope in turn contributes to the growth of charity in its various manifestations--in preparation for the Liturgy, in liturgical participation, and in assimilation of the Liturgy. With this increased virtue of trust which the Devotion instills, then, the Christian more and more confidently tells himself that he can live the Mass in his daily life.

8. An Aid Through the Practice of Adoration

In answering whether it was fitting that God should become incarnate, St. Thomas states that it seems most fitting that the invisible things of God be made known through the visible, since for this purpose was the whole world made. And so, he says, through the visible Incarnation the goodness, the wisdom, the justice, and the power of God are made known.[110]

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[109] K. Rahner, op. cit., 141-42. (First parentheses ours).

Here we have stated by the Angelic Doctor the fundamental law of incarnation. It is God's will that He manifest and give Himself to men through sensible realities, and He has so acted in the Incarnation of His Son. Christ is the image of the Father,[111] and to know God we must therefore know Christ. In Christ dwells the fullness of Divinity,[112] and from this fullness it is the Father's will that we receive our participated Trinitarian life of grace. By thus revealing the Divinity to us and giving us divine life, Christ truly draws us to the Father.[113] In a most perfect manner, then, God has revealed and communicated Himself through the visible, sense-perceived Christ. Consequently, the Incarnate Word is the perfect example and summary of the law of incarnation.

The Church, in turn, is the prolongation of Christ's Incarnation. Therefore, we expect to see this law of incarnation deeply permeating the life of the Church. Especially should this hold true concerning the center of the Church's life, the Liturgy. Such, indeed, is the actual reality, for the Liturgy is richly incarnational. It is that complexus of efficacious signs within which the Church's sanctification is achieved and Her worship exercised.[114] Sign, in turn, is a sensibly perceived reality which leads to the knowledge of something other than itself. How is sign employed in the Liturgy? Vagaggini states:

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[110] St. Thomas, ST, III, q. 1, a.l.

[111] Jn 14/9.

[112] Col 2/9.

[113] Jn 14/6.

[114] Vagaggini, op. cit., 17.

> . . . all the elements which make up the liturgy have this in common, that they are sensible signs of sacred, spiritual, invisible realities. . . .
>
> . . . liturgical signs, because they have been instituted by Chirst or by the Church and are employed by them to signify realities dependent on them, are always efficacious with respect to that which they signify.[114]

We emphasize, therefore, that sign is always deeply incarnational. God redeemed us objectively through the sensibly-perceived Christ; He continues to redeem us subjectively through the sensibly-perceived Liturgy. Consequently, the same law of incarnation is at work in both the objective and subjective Redemptions.

In our chapter on the Sacred Heart Devotion we treated of adoration of the Sacred Heart as one of the Devotion's practices. In such a practice we have a powerful help in aiding us to better adapt ourselves to this liturgical incarnationalism. We will point out several ways in which it does so.

First of all, the adoration of Christ under the aspect of His Heart admirably keeps us in contact with the Sacred Humanity. For Christ's Heart is the epitome, as it were, of His entire Humanity.[116] The necessity of thus encountering Christ in His Sacred Humanity we can deduce from the words of Durwell. Speaking of the theologies of St. Paul

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[115] Ibid., 15.

[116] Haurietis Aquas, op. cit., No. 23. AAS 48 (1956) 316.

and St. John, he states:

> But the two Apostles agree in making the bodily humanity of the Saviour the point from which the divinizing spirit gushes out for us. Our life takes a path through the heights, traced as it is in the Christ-Word, as St. John says, in the Christ-Spirit, as St. Paul says, but a path quite accessible to man, since it is in the body of a man.[117]

In such words we see the law of incarnationalism strikingly demonstrated. Therefore the Christian, as he conforms himself to this law through adoration of the Sacred Heart, can be constantly conditioning himself for the liturgical law of incarnation. Accustomed to integretating adoration of the Sacred Heart into his spiritual life, he will find the incarnationalism of the Liturgy a natural fulfillment of his private, or non-liturgical, spiritual activity.

Secondly, not only does adoration of the Sacred Heart keep us in contact with the Liturgy's law of incarnation, but it does so in a supremely congruous manner. As we have said, the Liturgy is in the order of sign, the order of visible reality. Also in such an incarnational, visible order is the adoration of Christ under the aspect of His Heart. Christ shows us His Heart as sign, as symbol of His love.[118] It is thus difficult to conceive of a practice more adapted to preparing ourselves for the sign-activity of the Liturgy than that of adoration of the Sacred Heart.

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[117] Durwell, The Resurrection, 106.

[118] For our purposes it is not necessary to go into a complete treatment of sign and symbol, since we are primarily interested in the incarnational value of each, and this they possess in common. For an extended treatment, see K. Rahner, "Zur Theologie des Symbols" in Cor Jesu 1. 497; J. D. Chricton, "Signs, Symbols, and Mysteries," Worship 39 (1965) 469-79; C. Vagaggini, Theological Dimensions of the Liturgy, 13-54.

There is yet another manner in which adoration of the Sacred Heart can be considered as an aid to the Christian's liturgical life. It involves more subtle reasoning and perhaps will be of benefit only to more advanced souls. Still, we believe the application is quite valid.

The point at question is the presently much-discussed relationship of eschatological vs. incarnational spirituality,[119] how such effects one's liturgical life, and, finally, how adoration of the Sacred Heart is relevant to such a relationship. We begin by giving a definition of eschatologism and incarnationalism in reference to the spiritual life. We point out, however, that these two concepts are still in flux and possess as of now no determined definition. Yet the following are, we believe, rather adequate, descriptive definitions. Also, it should be noted that we are describing the two systems of spirituality in their more or less pure state. In any one individual there will always tend to be a combination of both systems, although one may be emphasized over the other.

Eschatologism is that view of Christianity which places the emphasis on the Kingdom of God in its transcendance. Thus, the strictly supernatural aspects of this Kingdom are given the most attention. The created world is looked upon as pure means for the supernatural; at the same time, the world is considered dangerous because of man's fallen nature, and, therefore, the Christian must accompany his use of creation with a strict asceticsm. Eschatologism, therefore, tends to emphasize the need of the Cross. In such a world which has been shot through with the sinfulness of man, the Church and the Christian are as pilgrims in exile. All in all, then, the eschatologist is less interested in involvement in temporal values than the incarnationalist, although he will not shirk his God-given duty in this regard.[120]

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[119] As to the incarnational element of this discussion see, e.g., G. Thils, Christian Holiness, 93-98. For an extended treatment of this same aspect see Thils, Theologie des realites terretres. For a complete, brief, treatment of both sides of the question see Thils, Christian Attitudes.

Incarnationalism is that Christian attitude which sees the created world to be deeply involved in the Redemption of Christ. Yes, man has been redeemed, and so also has been the non-rational world. It is man's part to bring this redemption of mankind and the material world to its completion. The incarnationalist stresses correct use of the world rather than renouncement; he does not stress the place of the Cross in Christian life as strikingly as does the eschatologist. Also, human values are seen to be goods in themselves. Christ has in essence conquered completely. He is the King of all men and the whole universe. The Christian must more and more insure His reign over the universe by a positive involvement in it. Involvement with the world, not flight from it, is what is necessary.[121]

The opposition of the above views presents a problem to the Christian in his liturgical life. The Christian is supposed to assimilate the Liturgy, especially the Eucharistic Liturgy, and reproduce the life of Christ in his own particular human existence. Aware of the above-described opposition between the pure eschatologist and the pure incarnationalist, the informed Christian can be puzzled by the problems raised. Which view should predominate as he attempts to live the Mass? Both eschatologism and incarnationalism draw upon truths contained in the total Mystery of Christ which the Liturgy re-inacts. Consequently, the Christian, as he strives to assimilate Christ's life from the Liturgy, asks himself which view is more correct in its emphasis.

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[120] Thils, *Christian Attitudes*, 49ff.

[121] *Ibid.*, 11ff.

The Liturgy itself does not give an obvious answer. On the one hand, the Liturgy has a strong eschatological aspect of its own, as Tavard points out: ". . . for the Liturgy is an eschatological experience; and a theology of the liturgy will have a strong eschatological flavor."[122] Bouyer also stresses the eschatological element of the Liturgy:

> Through our sacramental communion in the Mystery accomplished in Christ, we are tending towards its full accomplishment in ourselves. . . .
>
> This _transitus_, may we say, this "passage", this perpetual abandonment of what is behind in order to meet the coming Kingdom and the coming King,--this is not a detail but a central feature of the Mystery. . . . For the purpose of the Mystery is not to make us rest in any limited and temporal achievement but to take us into the final Exodus from time to eternity, from the world to the Creator of the world.[123]

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[122] G. Tavard, _The Church Tomorrow_, 87.

[123] Bouyer, _Liturgical Piety_, 213-14.

On the other hand, the Liturgy also has a strong incarnational aspect, as is evident from our above discussion concerning the law of incarnation in the Liturgy. Thus we noticed that the Liturgy constantly employs the created and looks upon such as being good in a very positive way. Speech, gestures, persons, art, music, architecture, the matter and the form of the sacrament--all are used in the Liturgy and all such are in the incarnational order.[124]

Therefore, the Liturgy is both eschatological and incarnational. While perhaps not clearly demonstrating to the Christian which attitude to emphasize, it does point to a certain balance between the two. Here, then, lies the basic answer for the Christian, namely, that his life must represent a balance between eschatologism and incarnationalism.[125] To arrive at the proper proportion between the two attitudes, the Christian must possess sound theological principles. We suggest the following reasoning as a possible aid in establishing such a theological basis for the desired balance.

Drawing an analogy from Christ's Incarnation, we propose that the primary position should be given to eschatological attitudes in the sense that the supremacy and transcendancy of the life of grace are strongly emphasized. The subordinate position, then, is given to the incarnational. This does not mean we do not consider the incarnational to be vitally important, as is already evident from our treatment of the law of incarnation and the Liturgy. Nor does it mean that we accept all the tenets of the pure eschatologist unreservedly. For instance, we would de-emphasize the eschatologist's tendency to withdrawal from the world, unless grace clearly calls the Christian to such. Now for the analogy.

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[124] Vagaggini, Theological Dimensions of the Liturgy, 28-40.

[125] Thils, op. cit., 92.

In the Incarnation we see the Son in His Divinity assuming a perfect human nature. In Christ, then, there is the divine and the human. For understanding what the correct balance of incarnationalism-eschatologism should be in general, we suggest that we liken the eschatological to the divine in Christ, and the incarnational to the human. (We maintain that there is an intrinsic reason for making such a comparison. For our transcendant life of grace, which is emphasized by the eschatologist, is a sharing in the divinity of Christ. On the other hand, the terrestrial things and values of the incarnationalist belong to the visible order of creation as does Christ's Humanity).

In Christ we see that His Sacred Humanity is always perfectly subordinated to the Divinity. It is the instrument of the Divinity. So also in the Christian incarnational attitudes should be subservient to the supernatural and transcendant emphasis of the eschatological attitudes. This does not mean that the incarnational attitude is not important and necessary. Here again we are enlightened by the hypostatic union. In God's plan the Sacred Humanity has been and continues to be the indispensable instrument through which salvation reaches the world. Thus if we make the incarnational secondary to the eschatological, at the same time we should recognize the absolute necessity of assimilating the attitudes of a healthy incarnationalism.

Nor do we suggest that the incarnational should not receive the Christian's enthusiasm. We do not suggest that he should be cold, stoical, unduly reserved--in a word, less human--because the eschatological is more dominate in his life. This was not the case with Christ. Everything He did through His human nature was vitally connected with the Redemption, with the supernatural order. Truly, everything He did through His human nature was done solely because of the supernatural order. Yet this does not mean that He was any less human in what He did, nor that He lacked an intense affectivity.[126] So should it be in our balanced living-out of eschatologism-incarnationalism. Consequently, although we maintain the incarnational should be subordinate to the eschatological, we also emphasize that the incarnational should be given its due place as the transcendent supernatural is accomplished through the human and the created, and in a human way.

Finally, as there was and is no opposition of the human and the divine in Christ, we suggest that eschatologism-incarnationalism be considered not as attitudes which are meant to be opposed to one another. Rather they should be considered as complementing one another. The Christian needs both attitudes, and he needs them in an atmosphere of harmonious relationship; for the Christian is basically not a duality at odds with itself, but a composite oneness, a spirit incarnated.[127]

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[126] von Hildebrand, The Sacred Heart, 117-143.

[127] J. Mouroux, The Meaning of Man, tr. A. Downes, 113-116.

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How does adoration of the Sacred Heart have relevance to all this? First, speaking in a general manner, we suggest the following. Christ's Heart can very handily and succinctly summarize all that we have just said. For God, in a very striking way, has established a perfect relationship between the created and the transcendent in giving us Christ's Heart as symbol of love. Christ's Heart, a material, created entity, is symbol of love, and principally and ultimately of divine love.[128] This love, of course, is transcendant. Here again, then, in epitomized form, we see the perfect relationship between the created and the divine in Christ. The hierarchy is still there, as we behold Christ's Heart at the service of the divine--as symbol ultimately of divine love.

In so summarizing the relationship between the human and divine in Christ, His Heart as symbol also summarizes all that we have said above concerning eschatologism-incarnationalism as we drew an analogy from the hypostatic union.

Speaking now more specifically, we make the following points. First, Christ's Sacred Heart emphasizes the holy affectivity of Christ. We have just referred to such affectivity in pointing out the humanly incarnational aspect of Christ's actions. Secondly, Christ's Sacred Heart emphasizes that God did not scorn the material (incarnational aspect) while revealing His transcendent Self (eschatological aspect). Von Hildebrand puts these thoughts in the following manner:

> Devotion to the Sacred Heart throws into relief the mystery of this holy affectivity of the Sacred Humanity of Christ, and does so with all the realism so characteristic of Christ's revelation.

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[128] Haurietis Aquas, op. cit., No. 116. AAS 48 (1956) 345.

> By this realism we mean the individual, concrete character of God's revelation in Christ as opposed to any abstractionism that confuses authentic breadth with logical extension; it is opposed as well to any proud spiritualism which scorns matter. The breadth of individual concrete reality pervades the entire Gospel as well as the Liturgy. . . . It is also found in a splendid way in adoration of the Sacred Heart.[129]

The Sacred Heart Devotion, then, not only can suggest to us, as previously described, the correct balance between eschatologism and incarnationalism, but It also shows us the wonderful harmony which should exist between the two. We see this borne out in the life of a great incarnationalist, Teilhard de Chardin. We are told that in his case God, the Absolute, the Transcendent (here we are reminded of the emphasis of the eschatologist on the transcendency of God and the life of grace) was made more accessible through the Concrete, the Tangible--through the Heart of Christ (here we are reminded that the incarnationalist stresses the fact that the divine and the supernatural have become immanent, incarnated, in the material). Mooney says of Teilhard:

> It is not difficult to see here the functioning of a fundamental law of the spiritual life, whereby God adapts Himself always to the psychology of the individual soul. In Teilhard's case this involved a personal need to adore the Absolute through what was tangible and concrete, a need which provided, on the natural level, the foundation for the supremely important role in his life of the cult of the Heart of Christ. It was this which enabled him to see unity between his two "senses", the two foci of his interior life. "The entire physical reality of Christ gathered itself up before my eyes in a solid, fixed object where every accidental and restrictive peculiarity vanished away." In the Heart of Christ there was a "materialization" of God's love, at once spiritual and tangible, and yet at one and the same time an "energizing" of that same love. "Under the symbol of the 'Sacred Heart' the divine assumed for me the form, the strength and the properties of an Energy, of a Fire. . . . Through its power to become universal, this Fire proved able to invade and impregnate with love the whole atmosphere of the world in which I lived."[130]

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[129] Von Hildebrand, op. cit., 16.

[130] C. Mooney, Teilhard de Chardin and the Mystery of Christ, (doctoral dissertation, Institute Catholique, 1964) 17-18. Emphasis ours.

Concluding this section on adoration of the Sacred Heart considered as liturgical auxiliary, we say the following in summary fashion. Adoration of the Sacred Heart keeps us in contact with Christ in His Humanity and does this in the order of sign. In both cases it most fittingly prepares the Christian for the Liturgy with its law of incarnation through sign. Finally, as a refined application of the law of incarnation and the order of sign, we say that adoration of the Sacred Heart helps the Christian achieve the correct balance and harmony between eschatological and incarnational attitudes in his liturgical preparation, participation, and assimilation.

9. An Aid Through the Concept of Christo-centrism

Our share in Trinitarian life comes from the Father, through the Son, in the Holy Spirit. Likewise, our response is to the Father, through the Son, in the Holy Spirit. This is the dialectic of Salvation History. Consequently, it is also the dialectic of the Liturgy which re-lives and continues Salvation History.[131]

Granted this Trinitarian framework of liturgical action, it is still true to say that the Liturgy is Christo-centric. That it be so is an absolute necessity, since the Liturgy is simply the sacramental renewal of the Mystery of Christ. The Liturgy renews this Mystery by being an exercise of Christ's priestly action: "From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others. . . ."[132]

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[131] Vaggagini, Theological Dimensions of the Liturgy, 106.

[132] Constitution on the Liturgy, op. cit., No. 7. AAS 56 (1964) 101-102.

Consequently, no matter from what aspect one views the Liturgy, its strong Christo-centricism is evident. This fact has a corollary for the Christian: he must make his spiritual life strongly Christo-centric also. This is simply an application of the law of objectivity connected with the Liturgy.[133] This law states that we are sanctified through the Liturgy in proportion as we give ourselves to the objective economy of salvation and sanctification contained within this Liturgy. It is a case of the subject adapting to the object and not conversely. God has traced out the way of salvation and sanctification, and Christ is that Way. It is for us always to strive to deepen our understanding of Christ the Way and to intensify our commitment to Him.

Again, we can go to the Sacred Heart Devotion for help in deepening this liturgical Christo-centricism in our lives. For the Devotion is itself deeply Christo-centric as Pius XI has pointed out. He says that this Devotion contains the substance of our entire religion, since it enables us to know Christ more intimately, to love Him more ardently, and to follow Him more closely.[134]

It is true that all authentic Christian spirituality is Christo-centric. But there are degrees in the emphasis of this Christo-centricism. Indeed, such fluctuation can be seen in the study of the history of Christian spirituality. This study shows that not all ages nor all schools of spirituality have emphasized this Christo-centricism to the same measure. In fact, in some rare cases Christo-centricism definitely fades to the background.[135] The Sacred Heart Devotion, on the other hand, can never be accused of de-emphasizing Christo-centricism.

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[133] Vaggagini, op. cit., 102-106.

[134] Miserrentissimus Redemptor, op. cit., No. 4. AAS 20 (1928) 167.

From such a standpoint of Christo-centricity, we consequently see the great harmony which exists between the Devotion and the Liturgy. It is indeed, a repetition of the harmony we have seen so often in this present chapter.

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[135] C. Moeller, "Some Reflections on the Devotion to the Sacred Heart," Theology Digest 2 (1954) 79-80.

CONCLUSION

On this note of harmony or congruity we bring to a close our study. We have by no means offered an exhaustive study of either the Devotion or of the Liturgy. Such was not our intention as originally pointed out. We do hope we have developed each sufficiently to show how devotion to the Sacred Heart can be a great aid to the Christian's liturgical participation.

We have tried to show the centricity of the Liturgy in the Christian's spiritual life. At the same time we have tried to show, after the mind of the Church, that the Liturgy cannot stand alone. The People of God, collectively and individually, must use other non-liturgical aids to assure the proper liturgical participation. One of these aids, as we hope we have sufficiently demonstrated, is the Sacred Heart Devotion. We have tried to show that this Devotion is in no way irrelevant in this present age of the Church. In so doing we are merely following the lead of Leo XIII, Pius XI, Pius XII, Paul VI, and of great theologians like Karl Rahner and Josef Jungmann. If the Devotion is looked upon by some as now being irrelevant, this is not the fault of the Devotion. Perhaps the fault is as Rahner expresses it:

> If the devotion, understood in its proper and most profound sense, has suffered reverse in very recent times, this is not because it is ill adapted to our age. Such a reverse is rather itself a sign that "charity has grown cold." Or perhaps it results from a faulty preaching of the devotion . . . or

> perhaps the devotion has been indiscreetly presented to men who have yet to learn the rudiments of Christianity. . . .[1]

Whatever the case may be, we ourselves have a deep conviction in the timeliness of the Devotion. We have a deep conviction that the Devotion has the vitality to help form the true and perfect Christian of this age--the Christian who has his life centered in the Liturgy.

We are not alone in this conviction, as is seen from the following passage from Jungmann. Indeed, it is entirely fitting that we close this work on the Sacred Heart Devotion and the Liturgy with these words of Jungmann, since he himself is a great liturgist and a firm advocate of devotion to the Sacred Heart. Speaking of the future of the Devotion, Jungmann says:

> . . . worship of the Sacred Heart will become even more the crowning climax of Christian piety. Then it will show itself to be the sum of all previous experience. Then it will become the absolute standard against which we can measure over and over again how far we have risen towards the heights of that gratitude and love which we owe to the love of God.[2]

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[1] K. Rahner, "Some Theses on the Theology of the Devotion," in Heart of the Saviour, 143.

[2] Jungmann, Pastoral Liturgy, 320-321.

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